

HISTORY  
of  
THE CHURCH OF  
OUR SAVIOUR





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To Daniel + Elizabeth Corrigan -

My dear parents - without whose love,  
support and example I would never  
being embarking on my new ministry  
at the Church of Our Saviour, Brookline  
as its Eighth Rector.

God bless you both, I love  
you so much!

Michael

✓





A HISTORY OF  
THE CHURCH OF OUR SAVIOUR



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*(Photo by the Alfred Brown Studio, Brookline)*

EDIFICE OF THE CHURCH OF OUR SAVIOUR



A HISTORY OF  
THE CHURCH OF OUR SAVIOUR  
PROTESTANT EPISCOPAL  
IN  
LONGWOOD, MASSACHUSETTS

FROM ITS FOUNDING IN 1868 TO 1936

Written and Compiled at the Request of the Parish  
Council of the Church by

HERBERT H. FLETCHER  
A Member of the Parish

*The memory of the just is blessed*

PUBLISHED BY THE  
PARISH COUNCIL OF THE CHURCH  
BROOKLINE, MASSACHUSETTS 1936

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BY HERBERT H. FLETCHER



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*In Memory of:*

Ethel Amory and  
Betty Amory Bartlett

Mr. and Mrs. Arthur Amory,  
Mr. and Mrs. Arthur Amory,  
Jr., Ingersoll Amory, Mr. and  
Mrs. Edwin Bartlett Bartlett  
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dike

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and Mr. and Mrs. Charles  
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A Life-Long Parishioner

Mary L. Bush

Arthur H. Gilbert

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THIS CHURCH WAS INCORPORATED AS "THE  
CHURCH OF OUR SAVIOR." SINCE THE LAST  
WORD HAS BEEN SPELLED SAVIOUR IN ITS REC-  
ORDS AND PUBLICATIONS FOR YEARS AND IS  
LIKELY SO TO CONTINUE IT HAS BEEN DEEMED  
MOST SEEMLY TO USE THAT SPELLING IN THIS  
VOLUME





## FOREWORD

To those who in these sixty-eight years have worshipped in The Church of Our Saviour this book will arouse many tender memories.

It also will accomplish one definite result in giving its readers an illustration, in careful and detailed statement, of hundreds of suburban churches, their membership, worship, work and spirit. What would we not give for such a thoroughly told story of, say, some Parish of Old Colony Days! History is made up not of marching armies and mass movements but of the lives of typical citizens of all ages and temperaments.

This book by its patient and careful presentation of the detailed life of one parish in its day will reveal to future generations what sort of people the members of the Church are and what one parish church has done for them.

The best of the story is in the lives of God's Saints—who give challenge to us and our children.

WILLIAM LAWRENCE



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# CHAPTER I

## THE ORIGIN OF THE CHURCH

ITS SPIRIT. ITS LOCATION. THE GIVERS. THE EARLY  
HISTORY

*Strong son of God, Immortal Love,  
Whom we that have not seen Thy face,  
By faith and faith alone embrace,  
Believing where we cannot prove.*

*(From Tennyson's foreword to In Memoriam)*

*O worship the Lord in the beauty of holiness;  
Let the whole earth stand in awe of Him.*

*(From Venite Exultamus Domino)*

*O Lord in Thee have I trusted; let me never  
be confounded.*

*(From the Te Deum Laudamus)*

It is in the spirit of the above quotations—the spirit of confident faith in the Son of God, the earnest desire to worship in the beauty of holiness, and the reverent prayer for guidance in the journey through life's mysteries, that the communicants of The Church of Our Saviour, in Longwood, Massachusetts, assemble for their worship and their fellowship.

Hence the name: THE CHURCH OF OUR SAVIOUR.

While it is impossible at this writing to call upon any



## THE CHURCH OF OUR SAVIOUR

of the founders of the Church to testify, it probably is wholly within the truth to assert that such has been the spirit of the worshippers in this Church from the beginning.

It is a Church with a decided atmosphere—an atmosphere which does not appeal strongly to the madding crowd, sight-seers, entertainment seekers, and sermon tasters, but which offers freedom, tranquillity and peace to all who would worship in spirit and in truth—to such indeed as the FATHER seeketh to worship HIM.

The Church of Our Saviour is not a large Church. Neither is it a wealthy church in the ordinary meaning of that word, but it seems safe to say that few churches are equally rich in associations and memorials. Not only are the Church edifice and the rectory memorials, but nearly all the furnishings of the Church are memorials, and each one of these inspires tender memories of some loyal soul, once a faithful worshipper in this Church, now gone from the Church militant to the Church triumphant.

For these reasons, and that generations to come may know of this wonderful and precious heritage, is this history written.

Longwood is that section of the town of Brookline, Massachusetts, which lies next to the Boston boundary line on the northeasterly side, and on both sides of Beacon Street which is the main thoroughfare from Brookline to Boston. From its early beginnings to the present time it has been a neighborhood of substantial homes and of people of culture and dignity as well as of much refinement.

When this Church was built, in 1868, and for several years thereafter, Longwood was a comparatively small, rural community wherein every resident knew his neigh-





*(Photo by the Alfred Brown Studio, Brookline)*

INTERIOR SHOWING NAVE, CHANCEL, ALTAR, PULPIT AND LECTERN





## THE ORIGIN OF THE CHURCH

bor. Beacon Street was a country road less than fifty feet wide. Communication with Boston was limited to the Boston and Albany railroad from Cottage Farm station on the main line, or from Chapel Station on the Newton circuit line, or by coach from Coolidge Corner which deposited its passengers at a small shanty in what then was open country, but now is the congested corner of Massachusetts and Huntington Avenues. At that point, passengers en route to Boston embarked on small blue-trimmed horse-cars which ran through Massachusetts Avenue, then called West Chester Park, Marlborough Street, either Dartmouth or Clarendon Street, Boylston and Tremont Streets, ending in front of the Old Granary burying ground. Chapel Station was a small wooden building, reached by a stairway from the foot of Carlton Street, and was a railroad station and Post Office combined where each family was obliged to call for its mail, there being no delivery service.

Across the railroad track at that point, a section now so wonderfully transformed, there were three small stores and a few cheap tenements. Muddy Brook, since so charmingly developed, was a dirty stream winding through an unsightly marsh and a breeding place for a typical insect known as "the Longwood Mosquito."

Although Longwood was expected to grow rapidly, building was very slow. Reverend Doctor Howe once stated that for eight years after he became rector in 1877, not a house was erected in the neighborhood. In 1891, following the development of the electrical trolley car and the merger of the several independent horse car companies in Boston and Cambridge, under the leadership of Henry M. Whitney, a Brookline resident, Beacon Street was widened to its present proportions, as also



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was Commonwealth Avenue, electric cars began to run on both thoroughfares, and the neighborhood began to develop. The panic of 1893-5 delayed progress, but from 1896 to the present time the building of high-class residences and apartment dwellings has been fairly continuous, both in Longwood and contiguous sections of Brookline, and the population has increased amazingly.

For the main edifice of The Church of Our Saviour, the communicants of the same are indebted to two brothers, William Richards Lawrence and Amos Adams Lawrence, sons of Amos Lawrence. The two brothers founded a community before they founded a church. In 1850, these brothers bought a large tract of land in the northeastern section of Longwood, known as Cottage Farm. It was noted for natural beauty and had some historic interest. On this tract Amos A. Lawrence built a substantial home. Later his brother did likewise, and, as opportunity offered, they invited other agreeable families to build residences and join their neighborhood, which in time, as one commentator has said, became much like a large family. Before the second decade had passed, these people began to feel the need of a house of worship. The general sentiment favored the Protestant Episcopal form of worship. While St. Paul's Church had been built on an isolated spot somewhat to the East of Brookline Village, and in a locality not then populated, it was considered too distant for the Cottage Farm community. Roads were poor, and in winter were often blocked with snow. Nevertheless, some members of eight families attended that Church, but six Episcopal families either attended church in Boston or did not attend at all. In a letter to the Episcopal Bishop of the Diocese in the spring of 1867, Amos A. Lawrence stated that fe-

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males could not walk over the exposed field roads to St. Paul's Church, when such roads were wet and miry or filled with snow. Sears Chapel had been built on Colchester Street, about 1860, and was under the control of David Sears who owned a large estate in the Southernly section of Longwood, running from Essex Street to Coolidge Corner and from Beacon Street to Muddy Brook. That Chapel was then known as Christ Church or The Apostolic Catholic Church of America. Some three or four of the Cottage Farm families attended services in that church, and one family attended the Orthodox Congregational Church. Mr. Amos A. Lawrence appealed to David Sears to change the form of worship in Sears Chapel to accommodate the Episcopalians in the Cottage Farm Section, but Mr. Sears refused, saying: "No arrangement can be made with the proprietors of Christ Church, Longwood, to change its form of worship. They hold the Church under a strict trust, and are contented and happy, and anxious to worship God in quietness of spirit and with righteousness of Life; they have no desire to make proselytes, and profess to live at peace with all men." He accompanied this statement with an invitation to Mr. and Mrs. Lawrence, or any of their family, to occupy his pew whenever it was inconvenient for them to attend church elsewhere.

Without further ado the Lawrence brothers began the erection of The Church of Our Saviour edifice, and Mr. Amos A. Lawrence entered into correspondence with the bishop of the diocese, Right Reverend Manton Eastburn, relative to the acceptance of the church by the diocese. Some objection was offered by the vestry of St. Paul's Church. In one of his letters to the Bishop, Mr. Lawrence wrote: "The poorer residents here are entitled to



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some place of worship. A year and more ago, Reverend Abbot Brown and Dr. Wharton held services in the town schoolhouse on St. Mary's Street, until obliged to desist by a legal objection made by Mr. D. Sears. Since that the congregation has been scattered and they have no church and no religious services. Therefore, they ask us what they shall do and what we can do to assist them in continuing those services from which they derived so much profit. The edifice has already been commenced and when completed and paid for it will be offered for Episcopal worship; if not accepted it will be offered to some other (Evangelical) denomination."

As a result of this letter, of which the above is an excerpt, the Bishop and Standing Committee of the Diocese gave the desired consent on April 17, 1867, which was only ten days after the writing of Mr. Lawrence's letter.

The building of the Church proceeded under the direction of the architect, Alexander R. Estey, and on completion it was presented by the builders to a corporation organized under State laws, February 19, 1868, at a meeting held in the residence of Dr. William R. Lawrence, on the Southwest corner of Carlton and Ivy Streets.

The subscribers to the articles of association were: William R. Lawrence, Amos A. Lawrence, Francis W. Lawrence, Robert Amory, Commodore George P. Blake, Copley Amory, Samuel H. Gregory, S. Dana Hayes, W. C. Hichborn, John D. Bryant, Samuel L. Bush, Lucilla T. Lawrence, Sarah E. Lawrence and Susan C. Lawrence. The following named persons were later holders of pews and also members of the corporation—Henry A. Green, Richard Briggs, A. P. Howard, William H. Lincoln, Sarah A. H. Burnham, Sarah E. Whittemore,





*(Photo by the Alfred Brown Studio, Brookline)*

## THE RECTORY





## THE ORIGIN OF THE CHURCH

George H. Peters, John A. Burnham and Thomas J. Lee.

On June 5, 1874, the By-Laws were changed and the following named persons were declared to be the members of the corporation at that time, the total number of members being fixed at twenty-one, the vacancies as they occurred to be filled by the remaining members: William R. Lawrence, Amos A. Lawrence, Susan C. Lawrence, Francis W. Lawrence, Arthur Lawrence, George H. Peters, John A. Burnham, Mrs. Sarah Burnham, Dr. Robert Amory, Samuel L. Bush, Thomas J. Lee, Augustus Whittemore, Richard Briggs, Henry A. Green, Samuel H. Gregory.

This form of organization has continued to the present time. It is a close corporation, which manages the affairs of the Parish and is controlled entirely by its members, the members of the Parish having no vote or right in the management. It has proved to be an efficient method in conducting the business affairs of the Church. There are only one or two other examples of this form of organization in the Diocese, most Parishes preferring the democratic form of Parish meetings when all members of the Parish with certain qualifications could become members of the corporation and vote in its affairs. In 1922, a Parish meeting was held to consider changing the form of organization. After a spirited debate, it was voted by a close margin to retain the present form of close corporation. The Parish having flourished under such direction and management, it was the opinion of the majority that it would be better not to change. Further allusion is made to this action in Chapter Nine of this volume.

The corporation officers elected at that first meeting were the following: Wardens, Dr. William R. Lawrence

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and Samuel L. Bush; vestrymen, Amos A. Lawrence, Dr. Robert Amory, Commodore George P. Blake, S. Dana Hayes and Copley Amory; treasurer, Francis W. Lawrence; clerk, John D. Bryant.

Several weeks earlier, Reverend Elliott D. Tomkins of Northampton had been invited to become the first rector of the new Church. He was a brother of Reverend Floyd W. Tomkins, who later became widely known as rector of Holy Trinity Church, Philadelphia, and who in later years held mission services in some Brookline churches. In a letter dated January 14, 1868, Mr. Tomkins accepted the call.

The first service was held in the new Church on Sunday, March 22, 1868, and on that day, Mr. Amos A. Lawrence penned a letter to James Lawrence, a cousin (who was abroad), and because of its personal touch on the day and the occasion, as well as the additional information it gives, and the disclosure of motives and simple Christian faith, a long excerpt of the letter is here given.

First describing a great snow storm on the night before Mr. Lawrence wrote: "No man or beast could move about in safety. I ventured out in the afternoon on horseback, but found the crossroads completely blocked. The snow was higher than a horse; but the main road to Boston was passable and the air was agreeable. This morning the sun shone out bright. The birds sang as cheerily as before the storm.

"This is the first day of the opening of our new Church here. . . . It is a pretty stone edifice, all finished except the stone steeple, near my house, on the other side of Beacon Street, and called The Church of Our Saviour. William and myself have built it and we propose that it



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shall be in 'Memory of Amos Lawrence.' This is to be written on a little tablet inside. A parish has been formed and we propose to make it a present to this parish. The inside is very handsome and I think the outside will be (Gothic) when it is finished. It will cost \$45,000 to \$50,000. Before long we hope to have a rectory beside it corresponding with it in material and architecture.

"The service to-day was beautiful and quite impressive. In spite of the drift there was a congregation of one hundred, forenoon and afternoon. The clergyman, the Reverend Elliott Tomkins, is a young man of twenty-eight who has been settled in Northampton and he has an excellent reputation. Certainly he is a capital reader and preacher, and he seems to be a truly pious man. The congregation join in the chants and hymns, led by half a dozen boys (not in white surplices) and all was well done and effective. . . .

"I did not expect to build it until William suggested it a year ago; not to give it away, not to have it for a memorial of my father, until the other day when William proposed to do so. But I am glad that it has taken that course, and am entirely satisfied that it is right. Of course, it is Protestant Episcopal (not English but American) and we prefer that. This is not evidence that we dislike other forms of church organization and worship or that this is the only true church. For my own part I believe that there is only one church on earth and in Heaven; and that it comprises all those who believe in the Lord Jesus Christ and His Gospel; all those, whether living here on earth or in Heaven, are one body and can never be separated."

In offering the church property to the corporation the donors stipulated, among other things, that "The said

## THE CHURCH OF OUR SAVIOUR

church shall be devoted to the worship of Almighty God according to the rites and usages of the Protestant Episcopal Church in the United States of America," and "whenever it shall cease to be so used shall revert to the donors, their heirs, executors or assigns," that "no part of the property shall be sold or alienated," that "no horse sheds shall be erected," that "the church shall not be used for concerts, secular lectures or addresses or for other than religious meeting, except with the consent of a majority of the wardens and vestry," and that "hospitality shall be exercised towards strangers."

At a meeting of the first corporation on April 13, 1868, the following resolution, proposed by the Junior Warden, Mr. S. L. Bush, was unanimously adopted:

RESOLVED: That the members of this corporation should not close this period of their parish life and enter upon the duties of another corporate year without first recording their grateful appreciation of the forethought, taste and Christian liberality with which a place of worship has been prepared for this society and of the munificence with which the same has been tendered as a free gift to the parish by the Messrs. Lawrence in their communication accepted by this corporation at its last meeting.

VOTED: That to those who have thus provided in anticipation of our parochial existence so beautiful a house of worship, the thanks of this corporation, and of the individual members of it are due and are hereby tendered with the earnest prayer that every blessing temporal and spiritual may be their reward.

At a meeting of the Wardens and Vestry April 26, 1869, a resolution was adopted extending thanks to Mrs. Amos A. Lawrence for the gift of the church organ.

The church was consecrated by Bishop Eastburn, September 29, 1868, a day described in the records as one "whose perfect autumnal beauty seemed specially cre-



## THE ORIGIN OF THE CHURCH

ated for this sacred service." A number of the clergy were in attendance. At 10 A.M. a procession was formed at the robing room, and proceeding thence entered the north door of the church, reciting the twenty-fourth psalm. The instrument of donation was presented by the junior warden, Mr. S. L. Bush, and the sentence of consecration was read by the rector. Morning prayer was said by Reverend E. M. P. Wells and Reverend Doctor Nicholson of Boston. The lessons were read by Reverend Mr. Shafter and Reverend Doctor Wharton. The sermon was preached by Bishop Eastburn from Psalm 132, Verse 14. "This is my resting place forever; here will I dwell; for I have desired it."

An account of the consecration and a description of the Church edifice was published in the *Christian Witness* of October 8, 1868. After a somewhat lengthy description, in which it was stated that the edifice was constructed of Roxbury stone with granite trimmings and walnut woodwork, the article stated:

This tasteful structure has been erected at a cost of \$50,000 by two brothers, Messrs. William R. and Amos A. Lawrence, and is a memorial to their father, the late Amos Lawrence, Esq. Its graceful outlines are a very "psalm incorporated in stone" and witness to the cherished memory of a good man whose children's children will rise up with many others within its walls, to call him blessed. Long may those walls endure, and, crowned with their steadfast crop, proclaim to every passerby a temple of the crucified.

For the first thirteen years of its history, or until 1881, the church secured its financial support by the sale and rental of pews. In 1881, it became a free church under the rectorate of Reverend Reginald H. Howe, D.D. On



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April 22, 1889, the vestry voted to use the pledge system of offerings, and in November 1911, the corporation accepted the system which has remained in vogue ever since—namely, the envelope system, every communicant receiving in December a package containing one envelope for each Sunday of the following year, and pledging to contribute a certain sum per week. The present rector, Reverend Henry McF. B. Ogilby, extended this system by adopting the custom of making the first Sunday in December (Advent Sunday) a gift day, when each communicant should place upon the offertory plate, as a part of the act of worship, a pledge towards the support of the church for the ensuing year.

The edifice at the time of consecration was far more simple than it has since become. It was minus the present transept and choir room, which were added some years later; the pulpit was on the southeastern side of the nave, just opposite its present location; the baptismal font stood near the pulpit; the small choir had seats where the font is now located and the first small organ, a gift from Mrs. Amos A. Lawrence, was located in the lower part of the tower, now called the sacristy. The altar stood on the floor of the nave and on the same level. The Sunday School assembled at great inconvenience in the pews of the Church.

In the early years of the ministry of the first rector, Reverend Mr. Tomkins, the membership of the Church seemed very much like a single family. Each household had its pew and a part in the work and life of the parish. All were bound together by ties of blood or friendship and the church was very much like a family church. The donors, as long as they lived, and their kindred, were deeply interested in its welfare and always were



*(Photo by the Frizell Studio, Dorchester)*

RIGHT REVEREND WILLIAM LAWRENCE, D.D., LL.D.





## THE ORIGIN OF THE CHURCH

very free with their time and their means to promote its well-being.

Commodore George P. Blake, one of the first vestrymen of the Church, died May 24, 1871. The Church records show that the following resolution was adopted at the time of his death:

RESOLVED: That the Church of Our Saviour and its Vestry have lost one of their earliest friends and a most true and kind and sympathizing supporter of all the interests of the Parish. He was one of the original founders of our Parish. The cross on the altar is a memorial to him.

One very interesting fact shown by the records is that on June 29, 1872, the rector, wardens and vestry signed a certificate for one of its members as a candidate for admission to Holy Orders. Thus began the ministry of one destined to become a great leader in the Protestant Episcopal Church and one of the most useful and influential of its Bishops—Right Reverend William Lawrence, D.D., L.L.D., son of one of this Church's founders, long Bishop of Massachusetts, builder of the Church's ministerial pension system, and often referred to as "first citizen of Massachusetts." Bishop Lawrence is one of a very few who at this writing remember the early beginnings of the Church and the laying of the cornerstone. At the service March 18, 1928, commemorating the Sixtieth Anniversary of the first service held in the Church, he delivered the address and related many reminiscences of those early days. It is a source of justifiable pride to all members of the Parish of The Church of Our Saviour that one should have gone from its portals to accomplish in the Church at large, the vast constructive achievements associated with the name of Bishop William Lawrence.

## CHAPTER II

### COMPLETION OF THE CHURCH GROUP

#### ITS DEBT TO THE LAWRENCE FAMILY AND OTHERS

For years following its construction the edifice of The Church of Our Saviour stood by itself on the lot where it was built, the surroundings being rather rough with underbrush in the rear and a wooden stable nearby. For twelve years church organizations were obliged to hold their meetings in the parlor of a house opposite the Church, in a cottage on Colchester Street or in the home of some member. In 1880, at the earnest suggestion of Reverend Doctor Howe, then rector, the first parish room was built from designs by Cabot and Chandler. It was a small structure located between the church edifice and what is now the rectory. After its completion it was so continually in use that many wondered how they ever carried on without it. It was so placed that eventually it could form a part of a completed plan of church structures, including a rectory. Five years later, in 1885, Mrs. Amos A. Lawrence, wife of one of the two brothers who built the church, had constructed and presented to the parish the present commodious rectory. This generous gift inspired others and soon a cloister was built, a gift from Mrs. Eugene R. Knapp. This connects and simplifies the group of buildings which, as Dr. Howe once said, "for beauty of position and design and for convenience is unique among the churches of the Massachusetts Diocese." The rectory was designed by Arthur Rotch of



## COMPLETION OF THE CHURCH GROUP

Rotch and Tilden, of Boston, who also designed the Cloister. The building material was largely stone. It contains fourteen rooms, open fireplaces, and all modern conveniences, including separate entrances from the rector's study into the vestibule and cloister. The cornerstone, containing various records, was laid May 10, 1885. It was first occupied, December 23, 1885, by Reverend Doctor Howe and his family who had previously resided in a rented house on Monmouth Court. A service of benediction was held January 20, 1886.

In 1913 the parish room was enlarged and redecorated at a cost of nearly \$8000.

The present parish house, built in 1921 around and above the old one, was a product of the enterprise of Reverend Henry Knox Sherrill, now Bishop of the Massachusetts Diocese, whose service as rector was limited to less than four years. Under his preaching congregations grew in size rapidly. The Church School also drew additional pupils and the need for better accommodations for school and assembly purposes became imperative.

In 1893, following the passing of Mrs. Amos A. Lawrence, her children, as a memorial to their mother, built the transept to the Church and equipped it with altar and prayer desk, for week-day services. As a part of the memorial they also built the choir and robing room, and the organ chamber ready for a new Hutchings organ which was installed in 1899 at a cost of \$5000 of which sum \$3000 was given by the Guild. The organ has electric and pneumatic action and two consoles and keyboards. The small one, connected by cable, stands in the transept and makes the organ available for week-day services. The memorial transept and robing room were designed by Sturgis and Cabot. The beautiful altar and

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communion rail in the transept were designed by Clipston Sturgis. They have a beauty and simplicity which grow upon one the more they are studied.

The generosity of members of the Lawrence family in the creation of this house of worship and its accessories, and the indebtedness of all present and future members to their beneficence, are so conspicuous that they justly are entitled to special and separate mention in a history of the Church.

Here is the remarkable record:

In 1868, church edifice given by William R. and Amos A. Lawrence, as a memorial to their father Amos Lawrence; memorial tablet by the same; also the first organ given by Mrs. Amos A. Lawrence. In 1873, crimson altar cloth given by Mrs. W. R. Lawrence. In 1879, large silver alms basin given by Miss G. M. Lawrence as a thank offering. In 1880, silver spoon for communion service given by Mrs. F. W. Lawrence as a thank offering. In 1885, the rectory given by Mrs. Amos A. Lawrence. In 1886, real estate given by Amos A. Lawrence, the income to be used for repairs on Church buildings and for charities; the same year a white altar cloth by Mrs. F. W. Lawrence. In 1888, a memorial bronze tablet by Mrs. Wm. R. and Mrs. Amos A. Lawrence. In 1891, a green altar cloth given by Mrs. F. W. Lawrence. In 1893, transept, choir and robing room, also organ chamber by the children of Mrs. Amos A. Lawrence as a memorial to their mother; the same year a fund of \$2000 for organ repairs by Mrs. Wm. R. Lawrence. In 1893, an iron cross in the transept by the children of Sarah E. Lawrence, wife of Amos A. Lawrence. In 1896, two side windows by Mr. F. W. Lawrence; window designed by Burne-Jones, a memorial to Mrs. Robert





*(Photo by the Alfred Brown Studio, Brookline)*

MRS. AMOS A. LAWRENCE

From the portrait by B. E. Porter

Reproduced from *Memories of a Happy Life*, by permission of the author





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Amory (Mary Appleton Lawrence). In 1902, iron vases for the transept by Mrs. F. W. Lawrence, also in 1902, a window in the sacristy given by Mrs. F. W. Lawrence as a memorial to Mrs. Wm. R. Lawrence. In 1904, church porch remodelled and improved by Mrs. F. W. Lawrence as a memorial to her husband. In 1906, a funeral pall given by Mrs. Frederic Cunningham (Hetty Lawrence); two or more checks from Bishop William Lawrence, one of them a substantial sum as a beginning for the Church Endowment Fund, and finally, a new Church steeple, to replace the first one which was taken down in 1918 because of crumbling cement, paid for from a fund established by Mrs. William Caleb Loring, a sister of Bishop Lawrence, and daughter of Amos A. Lawrence—a fund provided for the benefit of Episcopal Churches.

In a subsequent Chapter of this history, what is believed to be a complete list of the gifts and memorials to the Church is presented. That all future members of the church may better realize how rich is their heritage and how slowly it has accumulated through the years, some of the more important gifts are here mentioned. It should be remembered that such of these as were not actual memorials were the result of much labor and sacrifice by members of church organizations.

In 1879, the first choir stalls were built. In 1880, stained glass windows were installed in the parish room as a memorial. In 1881, the chancel and parish room were redecorated. In 1882, the chancel floor was tiled by the Guild. Other gifts were: door entrance to the transept given by Mr. Henry Howard as a memorial to Mr. Alonzo P. Howard, for many years a warden; central chancel window and memorial lectern and corono by Mr. Wm. H. Lincoln; two processional crosses, one for

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all seasons and one especially for Lent, by Mrs. Henry N. Bigelow, in memory of her husband; tablet to the memory of Samuel L. Bush, a warden in the early life of the Church, given by the parish; window near the cloister door, a memorial to Mrs. Samuel H. Gregory, given by members of the Parish; small window over the cloister door, given by George H. Carnes, a memorial to his mother; tablet on the south wall by Miss E. C. Cleveland, a memorial to her mother who was a sister of Bishop Doane; memorial tablet to Mrs. R. H. Howe, designed by Ralph Adams Cram, located on a pillar nearest the pew she occupied for forty years, given by her husband; Sunday School library and hymnals by Mr. and Mrs. Edward Russell; a thank offering window given by Mr. John Wales, and a bronze memorial tablet to Mr. Wales by his family; pictures of the Bishops of Massachusetts by the Guild; pictures for the parish room by Mr. G. P. Bingham; memorial window to Grace E. Wells by her brother, Mr. Wellington Wells; unique baptismal ewer and table by Samuel B. Dean; picture of the second rector, Reverend Frank L. Norton, by Reverend E. J. Dennen, then of Lynn, now archdeacon; sixteen framed pictures for the choir room by Mr. George H. Carnes; memorial cloister by Dr. Augustus Thorndike; memorial cross on parish house by Mrs. D. B. Stedman; placina in memory of Mr. J. Tudor Gardiner; credence table in memory of Reverend R. H. Howe, by the vestry; tablet on the South wall to Reverend R. H. Howe by his children; \$2000 for the endowment fund by Elizabeth Huntington; picture of the first rector, Reverend Elliott Tomkins, by his brother Reverend Floyd Tomkins, D.D.; litany desk by Philip S. Parker, in memory of his parents; eucharistic candlesticks for the altar, a memorial,



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by Mr. Paul Hubbard; similar candlesticks for the transept by Mr. B. K. Hough; memorial window by Mrs. Chas. F. Wentworth to her husband; Bible for the lectern by Miss Sarah E. Whittemore, a thank offering; also chancel books; cross on the new spire by Mrs. S. C. Payson, a memorial to her parents.

The list here given does not include many small gifts by individuals and a long list of furnishings of various kinds and repairs paid for by the Guild. Mention of these will be found in the Chapter devoted entirely to gifts and memorials.

Two brass vases upon the altar table were given by Miss Sarah E. Whittemore as a memorial to the first rector, Reverend Elliott D. Tomkins, who served the parish during the first six years of its life and has been described as a man of singular devotion, humility, earnestness and evangelical fervor. A Bible used on the lectern for over half a century was a gift of the second rector, Reverend Frank L. Norton, D.D., depicted as an enthusiastic youth, a brilliant preacher and of a genial and affectionate nature. The church has no memorial to him unless the communion service can be deemed such a memorial, for it is said that it was at his suggestion that many members of the Church contributed silver articles of tender associations which were melted and then moulded into the beautiful silver service through which the givers and all who succeed them bring their sacred memories to the altar and to the Lord. The Bible which he gave was replaced a few years ago by a new one, the gift of Miss Sarah E. Whittemore in gratitude for sixty years of membership in the Church. Miss Whittemore was a member of the first class to receive the rite of confirmation in the Church.

## CHAPTER III

### AMOS LAWRENCE

GREAT CHRISTIAN MERCHANT AND PHILANTHROPIST  
FOR WHOM THIS CHURCH IS A MEMORIAL

AMOS LAWRENCE, in whose memory The Church of Our Saviour was built, was one of the great philanthropic business men of Boston in the first half of the Nineteenth Century. Although that city could justly boast of not a few such merchants in that period of its history, it is doubtful if any other exercised so great and beneficent an influence, through his character, his gifts and his descendants, as did the subject of this sketch. Born in Groton, Massachusetts, April 22, 1786, he was a direct descendant of John Lawrence of Wisset, Suffolk County, England, who probably came to this country in the Governor Winthrop Company in 1630, settled first in Watertown and soon thereafter removed to Groton. His father, Samuel Lawrence, was a son of Captain Amos Lawrence, and an officer in the Continental Army, serving in the battle of Bunker Hill, in which he was slightly wounded, and in Rhode Island as an adjutant under General Sullivan. In July, 1777, he was given a brief furlough that he might marry the young woman of his choice, Susanna Parker. After his military career he resided in Groton, filling numerous high places by the suffrage of his fellow townsmen. He manifested a deep





*(Photo by H. E. Kinsman, Williamstown)*

AMOS LAWRENCE

From the portrait by Chester Harding in the Williams College Art Gallery





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interest in education, which interest was transmitted by inheritance to his children and grandchildren. He participated in the founding and support of a seminary in Groton, which now, because of gratitude to him and his sons, bears the family name, Lawrence Academy.

Being a member of a company of "Minute Men," on the morning of April 19, 1775, Captain Amos Lawrence was called upon by General Prescott, a neighbor, to summon his men as the British were coming from Boston. He rode the general's horse seven miles in forty minutes and in three hours the company was on the march, reaching Cambridge the next day.

The subject of this sketch, who evidently was named after his grandfather, always regarded his mother with the deepest love and veneration. She was a woman well fitted to train a family for those troublous times. A hard worker, as all mothers had to be in those days, she spent many hours daily at the hand-loom and spinning-wheel, preparing clothing for her children. It is said that among the earliest recollections of her children was of her form bending over their bed in silent prayer when about to leave them for the night. It is doubtful if any children ever forget the prayers of a sainted mother at their bedside. Many great men of former generations in this country were reared under such influences.

Of the several children born to Susanna Lawrence, Amos was not very strong, and in early life suffered frequent sicknesses. He was always busy with books or tools. Sent into the pastures to watch cattle in the evening, he was accustomed to study the stars, for, as he wrote years later to a son, "the heavens are impressive teachers of the goodness of that father who is ever near to each of his children." He received much inspiration

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in early life from tales of heroism in the Revolutionary War told by old soldiers entertained by his parents. After attending the Groton Academy for a season, he served for a short period in a Dunstable store and then was apprenticed to a Groton merchant, James Brazer, where he remained seven years until he became of age. In that store he learned to transact business and also learned self-control. Great quantities of rum and brandy were sold there and it was customary each day, at 11 A.M., to serve some mixture of these to clerks and customers. Soon finding that the desire for these potions became pressing as the hour approached, Amos resolved to discontinue the habit altogether, and became a total abstainer for life, enduring with patience all the ridicule which such decision invited. He also became a total abstainer from tobacco. Years later, writing to a college student, he said:

Take this for your motto at the commencement of your journey, that the difference of going *just right*, or a *little wrong*, will be the difference of finding yourself in good quarters or in a miserable bog or slough, at the end of it. Of the whole number educated in the Groton Store for some years before and after myself, no one else, to my knowledge, escaped the bog or slough; and my escape I attribute to the simple fact of my having put a restraint upon my appetite. . . . To the simple fact of having started *just right* am I indebted, with God's blessing on my labors, for my present position, as well as that of the numerous connections sprung up around me.

In another letter he wrote:

After leaving school and going into the store, there was not a month passed before I became impressed with the opinion that restraint upon appetite was necessary to prevent the



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slavery I saw destroying numbers around me. Many and many of the farmers, mechanics and apprentices of that day have filled drunkards' graves, and have left destitute families and friends.

The principle of total abstinence which he adopted as a clerk in Groton he maintained to the end. In a letter to a son in 1830 he wrote: "At a large meeting of merchants and others, it was resolved to make an effort to prevent the licensing of such numbers of soda-shops, retailers of spirits, and the like, which have, in my opinion, done more than anything else to debase and ruin the youth of our city. It is a gross perversion of our privileges to waste and destroy ourselves in this way. God has given us a good land and many blessings. We misuse them and make them minister to our vices. We shall be called to a strict account. Every good citizen owes it to his God and his country to stop, as far as he can, this moral desolation."

On April 29, 1807, having become of age, Mr. Lawrence went to Boston with only twenty dollars of capital and accepted a clerkship. Soon after he was offered a partnership but refused it because he did not approve of the principles on which the business was conducted and was justified in his refusal a few months later by the failure of the firm. Then he rented a small store at the corner of Cornhill and Washington Streets and began the long business career in which, despite the many vicissitudes encountered by all business men, he accumulated what in those days was considered a good fortune which he administered with conscientious regard to what he believed to be his duty to God and his fellow men. He conducted all his business affairs on the principle of strict rectitude. He believed that by industry, economy

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and integrity, he could succeed. The promptness and exactitude which he himself practised he demanded of others. His family physician, Dr. George C. Shattuck, once wrote of him: "He did not need great strength; for sagacity and decision supplied every other lack. Supply and demand were as familiar to him as the alphabet. Accumulation followed his operations and religious principles regulated the distribution of the cumbrous surplus."

In one of his letters Mr. Lawrence wrote: "On the first day of January, 1808, I had been but a few days in business; and the profits on all my sales to that day were \$175.18. The expenses were to come out and the balance was my capital. In 1842, the sum had increased to such an amount as I thought would be good for my descendants; and from that time I have been my own executor. How shall I show my sense of responsibility? Surely by active deeds more than by unmeaning words. God grant me to be true and faithful to His work!"

On June 6, 1811, Mr. Lawrence was married to Sarah Richards, daughter of an early manufacturer of wool combs, whom he had first met at the Groton Seminary and who was a friend of his sisters. Three children were born of this union and with his young family about him Mr. Lawrence spent some of the happiest years of his life. The early death of his wife of consumption in 1819 was a crushing blow, coming after one of his own long illnesses. His letters following that sad event are replete with expressions of his deep grief, but also of profound faith in the goodness of God. To relieve his mental distress he took several journeys about the country. In April, 1821, he took for his second wife Mrs. Nancy Ellis, widow of Judge Ellis of Claremont, New Hampshire,

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and established a new home. It was due to the tender and faithful ministration of this good woman that Mr. Lawrence was able to endure long years of invalidism. Her care undoubtedly prolonged his life. Two children were born of this second union, Mary Means and Robert Means. The second Mrs. Lawrence survived her husband for fourteen years, passing away on November 27, 1866.

Mr. Lawrence always displayed great interest in public affairs, but had no desire to hold political office. In 1821, he served one term in the Massachusetts legislature, but preferred business to politics. He enjoyed making money for the good he could do with it. In 1848, his brother Abbott, whom he had taken into partnership on January 7, 1814, came within a few votes of being nominated for the Vice Presidency. A little extra effort and expense would have brought him the nomination in which event he would soon have been president instead of Millard Fillmore who succeeded to the office upon the early death of General Zachary Taylor. In reply to an appeal for a political contribution Mr. Lawrence wrote:

If my vote would make my brother Vice President, I would not give it, as I think it lowering his good name to accept office of any sort, by employing such means as are now needful to get votes.

When Abbott was offered a place in President Taylor's cabinet as Secretary of the Navy, his brother urged him strongly not to accept it and heartily congratulated him when he declined the office. (Abbott also declined the offer of the Secretaryship of the Interior.) However, he approved his acceptance of the ministry to England and in a letter to a London clergyman he related some facts in Abbott's career and said:



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He now fills the only public station I would not have protested against his accepting, feeling that *place* cannot impart *grace*. My prayers ascend continually for him that he may do his work under the full impression that he must give an account to Him whose eye is constantly upon him, and whose "well done" will be infinitely better than all things else.

Mr. Abbott Lawrence also served as a member of Congress. In 1852, Mr. Amos Lawrence served as presidential Elector on the Whig ticket and voted for Scott and Graham, although his own nephew, Franklin Pierce, of whom he was very fond, was the successful presidential candidate as a Democrat. After casting his vote for Scott Mr. Lawrence, before leaving the State House, gave the fee which electors were accustomed to receive for such service towards freeing from slavery the family of a negro. Two expressions of Mr. Lawrence reveal further his attitude towards politics. He once wrote: "The open-mouthed lovers of the *dear people* are self seekers in most instances"; and again, "We are literally all working men and the attempt to get up a 'working-men's' party is a libel upon the whole population as it implies that there are among us large numbers who are not working men."

Mr. Lawrence's interest in higher education was profound. It is shown in his gifts to numerous institutions and in his correspondence, especially with President Mark Hopkins of Williams College and others. In 1847, when his brother Abbott gave Harvard College \$50,000 to found the Lawrence Scientific School, he wrote to him:

I thank God I am spared to see accomplished, by one so near and dear to me, this last, best work ever done by one of our name, which will prove a better title to true nobility than any from the potentates of the world. It is more honorable,

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and more to be coveted, than the highest political station in our country, purchased as these stations often are by time-serving. It is to impress on unborn millions the great truth that our talents are trusts committed to us for use, and to be accounted for when the Master calls. This great plan . . . enriches your descendants in a way that mere money never can do, and is a better investment than any you have ever made.

This \$50,000 gift was supplemented by another \$50,000 in Mr. Abbott Lawrence's will. (Mr. Abbot Lawrence also gave \$50,000 for a model lodging house for the poor on Canton Street, Boston; \$10,000 to the Boston Public Library, and founded the Lawrence prizes in the Boston Latin and High Schools.)

Because of his father's participation in the Battle of Bunker Hill, and for strong patriotic reasons, Mr. Amos Lawrence was deeply interested in preserving the battle field and building the monument thereon. In 1825, he was chosen a member of the building committee. During the following fifteen years he gave much thought, labor and money to the forwarding of that cause, and made several proposals with offers of large sums of money, all of which came to nought. Finally, in 1839, the sum of \$40,000 being needed to liquidate a debt and finish the structure, he offered the Charitable Mechanics Association \$10,000 if it would collect \$30,000 more and complete the task. Another citizen, Judah Touro, a New Orleans merchant, gave \$10,000; others gave \$5000, and a Fair held to complete the fund netted \$30,000. The monument was soon finished and its completion celebrated June 7, 1843, the Sixty-eighth Anniversary of the battle. Mr. Lawrence was not able to realize his great desire that the battle field also be preserved as a patriotic lesson and inspiration to future generations. He had, in previous



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years, made elaborate provision for this in his will and had written his wishes to his sons in case they were left to administer the same. However, his wishes were not carried to fulfillment. One historian has written that without Mr. Lawrence's persistence and munificence even the monument would not have been completed in his lifetime.

During the financial panic of 1837-38 which caused widespread failures of banks and business houses Mr. Lawrence was able to write: "Bless the Lord, O my Soul! and forget not all His benefits; for He has restored my life twice during the past year, when I was apparently dead, and permitted me to live and see and enjoy much, and has surrounded me with blessings that call for thankfulness. My property remains much as it was a year ago. Something beyond my income has been disposed of, and I have no debts against me, either as a partner in the firm or individually. Everything is in a better form for settlement than at any former period, and I hope to feel ready to depart whenever called." In the same year he wrote to a sister: "I am the happiest man alive, and yet would willingly exchange worlds this day if it be the good pleasure of our best Friend and Father in Heaven." Near the end of 1838, in a long letter to a sister, he wrote:

It is thirty-one years this week since I commenced business. From that time to this, I am not aware of ever taking any part of the property of any other man and mingling it with my own, where I had the legal right to do so. I have had such uniform success as to make my fidelity a matter of deep concern to myself; and my prayer to God is, that I may be found to have acted a uniform part, and receive the joyful "Well Done," which is substantial wealth that no man can take away.



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That this was the sincere motive that actuated all his conduct is borne out by the following extract from a letter to his son written just ten years earlier:

We must keep in mind that we are to render an account of the use of those talents which are committed to us; and we are to be judged by unerring wisdom which can distinguish all the motives of action, as well as weigh the action. As our stewardship has been faithful or otherwise, will be the sentence pronounced upon us.

Mr. Lawrence's influence over young men and clerks in his employ is illustrated by comment made by a prominent New York merchant, once a clerk in the Boston house of the Lawrence firm, who said: "When the business season was over he would sit down with me and converse freely and familiarly and would have something interesting and useful to say. I used to enjoy these sittings; and while I always feared to do anything or leave anything undone, which would displease him, I at the same time had a very high regard, and I may say, love for him such as I never felt for any other man besides my own father. He had a remarkable faculty of bringing sterling money into our currency with any advance, by a calculation in his mind, and could give the result with great accuracy in one quarter of the time which it took me to do it by figures. I never saw any other person who possessed this faculty to the degree he did. . . . His business was transacted in a prompt and correct manner. Nothing was left undone until tomorrow which could be done today. He was master of and controlled his business instead of allowing his business to master and control him."

Because Mr. Lawrence so disliked the single entry

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bookkeeping system, this same clerk mastered the double entry system, and in Mr. Lawrence's office opened the first set of books under that system in Boston. He says also: "While Mr. Lawrence required all to fulfil their engagements fully and promptly, so long as they were able to do so, he was lenient to those who were unfortunate. . . . No case occurred, while I was with him, in which I thought he dealt harshly with a debtor who had failed in business."

Under Mr. Lawrence's leadership his firm, A and A Lawrence, and that of his brother William—Lawrence & Stone of Boston—had much to do with the introduction of cotton manufacturing into this country especially in the building of great factories in Lawrence and Lowell, for which his firm became selling agent. He conscientiously believed that it was the duty of the country and the government to promote the interest of manufacturers in all honest ways. He urged business acquaintances in the South to develop manufactures there and spin their own cotton, something that they did not begin to do largely for some half-century. Mr. Lawrence's name, however, is imperishably associated with textile manufacturing in this country. Considerable of the money which he was able to give away was made in that business. Tragedy was associated with this enterprise, for his oldest brother, Luther, a lawyer, who had represented Groton in the Legislature for many years and had served in 1821 and 1822 as Speaker of the House of Representatives, was induced in 1831, to remove to the new town of Lowell. He became president of a bank there and in 1838 was chosen mayor. On April 17, 1839, while inspecting the works of the Middlesex Manufacturing Company which his brothers had built, he fell

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into a wheel pit and was almost instantly killed. Mr. Lawrence suffered keenly from this disaster, but in his usual Christian spirit he wrote a comforting letter to his sisters in which he said:

We *must* submit and *should* be resigned. He has fulfilled his mission and is taken home, with all his powers fresh and perfect, and with the character of having used those powers for the best and highest good of all around him. We shall all soon be called away, and should make his departure the signal to be also ready.

On the first day of June, 1831, Mr. Lawrence was seized with an illness which for many days seemed likely to end in death. He recovered in part, but was forced to abandon business activities and remained a semi-invalid for the remainder of his life, much of the time being confined to two rooms and forced to diet with extreme rigidity. His correspondence thereafter displays a Christian resignation to life's ills and a deep appreciation of the blessings which balance them. He retained his interest in his business firm and his investments and spent his remaining years in administering his income which he regarded as a trust from God. He firmly believed it to be his duty to use his mind and wealth to promote the welfare of his fellow men. From January 1, 1829, he kept an exact account of his charities. This record, continued for twenty-four years, is said by one historian to be "the noblest record of benevolence ever penned." He never expected it to become public, but as the same historian has written: "There is no hiding good deeds from the world." He gave much individually and collectively, such as books, clothing, food and ready money. His son has written that he kept two rooms in



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his house, sometimes three, for the reception of useful articles, where he spent many hours in selecting and packing material suitable for certain recipients. Most of the packages sent out contained articles for domestic use and a note containing from five to fifty dollars in money. They were sent to college professors, poor clergymen, widows, students and children. Book collections were sent to many literary institutions and to people in remote places. On his drives he would take numerous books and give them away to friends, acquaintances, and sometimes to strangers. He often made record of "a barrel of books" sent to someone who needed them. For this purpose he bought largely of the American Tract Society and the Sunday School Union. He was especially interested in books of a moral or religious character. When in 1852, *Uncle Toby's Stories on Tobacco* was published, he bought and distributed several thousand copies. He did likewise with certain other books. He sent sums of \$100 or more to many poor clergymen, once cancelling a \$500 note due him from one such.

The gifts made to Williams College by Mr. Lawrence personally or from his estate, according to the college records, were as follows:

In 1844, for Lawrence Professorship	\$10,000
In 1845, for Lawrence Professorship	3,000
In 1845, for general purposes, and valuable books	7,000
In 1846, for general purposes	1,000
In 1846-7, for construction of Lawrence Hall	6,000
In 1852, for purchase of Mission Park	1,000
In 1852, for telescope	1,500
In 1853, for general funds	1,000
Total	<u>\$30,500</u>

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The records also show that in 1854, Mrs. Lawrence gave \$1000 to the general funds; in 1856, \$5000 to the library and in her will, probated in 1867, she left \$5000 to be divided between the library and the purchase of chemical apparatus, according to the judgment of Dr. Mark Hopkins, the president. This makes the total gifts of Mr. and Mrs. Lawrence to Williams College \$41,500.

To Lawrence Academy in Groton, Mr. Lawrence gave many books, a telescope, two eight day clocks, \$2000 to enlarge the grounds and buildings, the Brazer Estate adjoining costing \$4400, the sum of \$1200 for repairs, and also \$4000 for free scholarships therein. Mr. Lawrence's brother, William, prior to his death in 1848, had given the academy \$15,000, and in his will created a permanent endowment of \$30,000. In alluding to this fact in one of his notes Mr. Lawrence mentioned the total of his own contributions to the school as about \$20,000. Other institutions to which he made cash gifts were Kenyon and Wabash Colleges and Bangor Theological Seminary. His wife gave \$6000 from her own estate to Bowdoin College.

Mr. Lawrence was very anxious to establish a charitable hospital for children in Boston. In 1846 he bought the Harvard Medical School building on Mason Street, hoping to use it to that end. However, it was found to be ill adapted so he sold it to the Boston Society of Natural History at cost, giving the Society \$5000 to help along the purchase. He then opened a Children's Infirmary in a Washington Street building, providing physicians and nurses. This did great service for one season during an epidemic of ship fever, several hundred persons being restored to health within it. It was finally abandoned



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because the cost of operation was out of proportion to the benefit derived therefrom.

Mr. Lawrence also made some ten persons life directors of the American Bible Society. His opinion of the Bible is given as follows:

The Bible is our great charter and does more than all others written or unwritten. What should we do if the Bible were not the foundation of our system of government? What will become of us when we wilfully and wickedly cast it behind us? We have all more than common reason to pray, in the depth of our sins—God be merciful to us, sinners. The efforts made to lessen respect for it and confidence in it, will bring to its rescue multitudes who otherwise would not have learned how much they owe it.

From 1828 to the close of 1852, Mr. Lawrence gave away \$639,000. On January 1, 1852, he made the following note in his diary: "The outgoes for all objects since January 1, 1842 (ten years), have been \$604,000, more than five-sixths of which have been applied to making other people happy, and it is no trouble to find objects for all I have to spare." His gifts to charities from 1842 to 1853 totalled \$525,000; from 1828 to 1842, \$114,000. What he gave between the time he commenced business in 1807 and 1829 when he began to keep his record would undoubtedly increase his total cash gifts to charity to over \$700,000. "Were it possible to get at all the facts," says one historian, writing in 1858, "it would probably be found that the amount was much larger than has been named. But taking it at the sum mentioned, and considering the amount of his fortune, it may be doubted if anything like equal benevolence can be quoted from the history of men. It is to be recollected too, that much of the money that he gave for the promotion of benevolent



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objects was so given as annually to provide good fruits. It was not so bestowed as to be consumed at once, but in a manner that should cause excellent results to flow from excellent deeds for ages."

While alone in his invalid chamber one Sunday, the family being at Church, Mr. Lawrence wrote a long letter of sympathy to a relative in which he expressed the most profound faith and resignation, saying:

I can see nothing but the unbounded goodness of our Heavenly Father and best friend, in all that has been taken from me, as well as all that is left to me. I can say, with sincerity, that I have never had so much to call forth my warmest and deepest gratitude for favors bestowed as at the present time. Among my sources of happiness is a settled conviction that, in chastening his children, God desires their good, and if His chastisements are thus viewed, we cannot receive them in any other light than as manifestations of His fatherly care and kindness. Although, at times, clouds and darkness are round about Him, we do certainly know, by the words of inspiration, that justice and judgment are the habitation of His throne, and goodness and mercy the attributes of His character, and if it should please Him further to try me with disease during the period of my probation, my prayer to Him is that my mind and heart may remain stayed on Him, and that I may practically illustrate those words of Our Blessed Saviour, "Not my will, but thine be done."

It is quite possible that there may be a few years of probation for me; but it is more probable that I may not remain here to the close of the present; but whether I remain longer or shorter is of little consequence compared with the preparation or the dress in which I may be found when called away. It has seemed to me that the habit of mind we cultivate here will be that which will abide with us hereafter; and that Heaven is as truly begun here as that the affections which make us love our

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friends grow stronger by use, and improve by cultivation. We are here in our infancy; the feelings cherished at this period grow with our growth, and, in the progress of time, will fit us for the highest enjoyments of the distant future.

The care with which he had to diet is illustrated by a paragraph in another letter in which he said: "I have lived pretty much as other prisoners of a different character live, as regards food; namely, on bread and water, or bread and coffee or cocoa. I have come to the conclusion that a man who lives on bread and water, if he have enough, is the genuine epicure, according to the original and true meaning." Again, in a letter to President Mark Hopkins of Williams College, he wrote: "If your young folks want to know the meaning of epicureanism, tell them to take some bits of coarse bread (one ounce and a little more) soak them in three gills of coarse meal gruel, and make their dinner of them and nothing else; beginning very hungry and leaving off more hungry. The food is delicious, and such as no modern epicureanism can equal."

In a letter to Reverend Doctor Blagdon, written in 1847, five years before his death, Mr. Lawrence gave the following statement of his Christian faith:

I believe that our Saviour came among men to do them good, and, having performed His mission, has returned to His Father and to our Father, to His God and our God; and if by any means, He will receive me as a poor and needy sinner with the "well done" into the society of those whom he shall have accepted, I care not what sort of *ism* I am ranked under here. There is much, I think, that may be safely laid aside among Christians who are honest, earnest, and self-denying. Again I say I have no hope in *isms*, but have strong hope in the Cross of Christ.

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Later, to a friend in South Carolina, in a letter of condolence, Mr. Lawrence wrote:

You and your dear wife are separated, it is true; but she is in the upper room, you in the lower. She is with Jesus, where, with His disciples, he keeps the feast; and, not long hence, He will say to you, "Come up hither." Your spirit and hers meet daily at the same throne—hers to praise, yours to pray; and when you next join her in person, it will be to part no more.

Although Mr. Lawrence's letters are full of expressions of profound faith in and love for God, and Jesus Christ as His Son, they also contain numerous paragraphs displaying his great liberality of spirit. For instance, in a letter to Reverend James Hamilton, D.D., of London, whose religious works he had circulated in great quantities in this country, Mr. Lawrence once wrote: "I have a great respect for deep religious feeling, even when I cannot see as my friends do; and therefore pray God to clear away, in His good time, all that is now dark and veiled." Another evidence of his liberality appears in a letter to a son in France in which he wrote: "I suppose Christmas is observed with great pomp in France. It is a day which our Puritan forefathers, in their separation from the Church of England, endeavored to blot out from the days of religious festivals; and this because it was observed with so much pomp by the Romish Church. In this, as well as in many other things, they were as unreasonable as though they had said they would not eat bread because the Roman Catholics do. I hope and trust the time is not far distant when Christmas will be observed by the descendants of the Puritans with all suitable respect, as the first and noblest holiday of Christians; combining



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all the feelings and views of New England Thanksgiving with all the other feelings appropriate to it."

Mr. Lawrence did not live long enough to witness a complete fulfillment of this desire, but his wish was a true prophecy of what has come to pass.

It is not the intention to present here a complete biography of Amos Lawrence or to detail all of his benevolent acts (it would take more space than this entire book to do that worthily), but rather to show the character of a man whose personality was an unusual combination of the practical and the spiritual, one for whom a church should be a fitting memorial.

His many years of patiently borne invalidism and his long career of happy philanthropy came to a sudden end just after midnight on the last day of the year 1852. Repeatedly he had expressed a willingness to change worlds whenever his Master should call. The call came near midnight after his dear wife had left him apparently sleeping, his hands folded as if in prayer.

Can we not believe that to him, who gave many gifts, it was given, by the Great Giver of all good, to fall on sleep near the dawning of a new day in time, and, upon awaking in eternity, to feel upon his fevered brow the healing balm of the leaves from those trees of life that thrive in the great Paradise of God?

A public funeral in the old Brattle Street Church in which he had been a worshipper for much of his lifetime, gave Boston an opportunity to show its respect and affection for one of its greatest citizens. The wrecked tenement of clay, in which the great soul had struggled so long and against such odds to fulfill its obligations to God and man, was laid away in Mount Auburn Cemetery beside those he had loved and who had gone on before.

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He had, in lifetime, taken great interest in the establishment of that cemetery, had provided a large lot therein for himself and his family, had given a lot to his pastor and had induced several friends to purchase lots near his own, in this way displaying once more his affectionate and brotherly spirit.

Of Amos Lawrence may it be said in all truthfulness:

Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

The edifice of The Church of Our Saviour, the product of the affection of his two sons, stands, as long as stone and cement endure, as a memorial to a successful merchant, a patriotic citizen, a great philanthropist, a lover of his kind, a dutiful servant of God and a firm believer in and follower of Jesus Christ whom he accepted and trusted as his Lord and Saviour.

Numerous remarkable testimonials to Mr. Lawrence's character and worth were made following his funeral. The most notable were spoken by his pastor, Reverend Doctor Lothrop, and by President Mark Hopkins of Williams College. Dr. Lothrop emphasized the strength of his intellect, his sagacity, his quick and accurate discernment of character, his commanding influence over others, the ease and rapidity with which he managed a great commercial establishment, the dispatch with which he executed important negotiations, the force of thought, wisdom and sound judgment displayed in his correspondence, his terse, epigrammatic yet comprehensive expression, his spotless integrity, his uncompromising patriotism, his tender Christian sympathy, his supreme reverence for the right and his complete consecration to



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duty. These qualities, said Dr. Lothrop, secured for him, while still young, the confidence of and the unlimited use of capital from some of the wealthiest and best men of his day. While liberal towards the religious views of others he loved God and all God's creatures, believed in Christ as Messiah and the world's Saviour and therein found peace and soul strength in all duties, perils and sorrows of life. He had a large catholic spirit which embraced within the arms of its love, and of its pecuniary bounty also when needed, all denominations of Christians; and it is to be hoped that the influence of his example and character has done something, and will continue to do more, to rebuke that bigotry which "makes its own light the measure of another's illumination."

President Hopkins, in a long discourse given at the request of his students, referred especially to Mr. Lawrence's insistence upon being the administrator of his own estate, the personal attention and sympathy with which he distributed his wealth and his sense of religious obligation. He looked the great doctrine of stewardship full in the face, prayed earnestly over it, and responded to it practically, as few had done up to his day. No man on this continent, said Dr. Hopkins, had approximated him in the amount given in benevolence.

The Williams president, himself one of the greatest educators and philosophers of his century, further said of Mr. Lawrence, that "in high moral qualities, in decision, in energy, in intuitive perception and sound practical judgment and imagination he was great. His trust in God and his hope of salvation through Christ were the basis of his character. He believed he could trust God for what he could not see. Family religion he esteemed above all price. During his frequent illnesses he was



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very restless and once said that the only way he could get quieted was by getting near to God. He often went to sleep repeating a prayer. He viewed death with tranquillity and preparation for it was habitual with him. In his charity he had the nicest appreciation of the feelings of others and an intuitive perception of delicacy and propriety. These characteristics gave him a hold upon the hearts of many, and made his death felt as that of few other men in Boston could have done. Only such sympathy can establish right relations between rich and poor, neutralize aggressive tendencies of classes and make society a brotherhood where the various inequalities shall work out moral good and where acts of mutual kindness and helpfulness may pass and repass, as upon a golden chain, during our brief pilgrimage of probation."

## CHAPTER IV

### AMOS ADAMS LAWRENCE

JOINT GIVER OF THE CHURCH OF OUR SAVIOUR  
GREAT MERCHANT AND LOVER OF MEN

It is not always possible to prove the old adage—"Like father, like son." Many sons do not follow in the footsteps of their fathers, often much to the displeasure of such fathers. It is impossible, however, to peruse the life and letters of Amos Lawrence, as edited and published by his son, Dr. William R. Lawrence, and to follow this with a reading of the life of Amos Adams Lawrence, written by the latter's son, Bishop William Lawrence, without coming to the conclusion that in this case the old adage is reasonably well confirmed. Here one finds the same early development of a strong character rising above all the temptations and allurements of youth; the same sturdy filial love and loyalty to parents; the same deep and undeviating family affection; the same early planning of a career based upon principles of integrity, and the zealous pursuing of the same throughout the years; the same insistence upon honesty and faithfulness from associates and employees; the same fatherly and humane consideration for employees; the same devout and ever growing religious sentiment which took him while yet a young man, from a broad Unitarianism into the Protestant Episcopal Church; the same profound belief





*(Photo by the Alfred Brown Studio, Brookline)*

AMOS ADAMS LAWRENCE

From portrait in the Robing Room





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and trust in Jesus Christ as the only Saviour of men; the same broad tolerance for other faiths as manifested in his requesting, from a Roman Catholic Bishop, a priest to minister to the spiritual needs of Irish girl employees of his Salmon Falls Mills, and his later turning over of the college he had founded in Appleton, Wisconsin, to the Methodist Episcopal Church, partly because that church body was already established in the state and partly because he deemed their ideas and methods more suitable and better adapted to the life of the frontier, which Wisconsin then was, than the ideas and methods of his own Church body. In these and numerous other ways Amos A. Lawrence followed in the footsteps of his father and emulated him in the management of great interests and in his many benevolences.

It is not the object of this chapter to detail Mr. Lawrence's wide business affairs, but rather to reveal his religious interests and his broad Christian faith and character, which naturally resulted in the building of this memorial church. A brief summary of his extensive manufacturing and merchandising affairs is needed, however, to reveal the sources of the wealth which enabled him to accomplish his widespread philanthropy.

He was the second son of Amos Lawrence and Sarah (Richards) Lawrence and was born July 31, 1814. He was named Amos Adams after his maternal grandfather. At the age of four, he, a brother and a sister, were left motherless and were sent from Boston, where they were born, to the old paternal homestead in Groton where for three years he was cared for by his grandmother and aunt. As a boy he was charmed by the beauty of the surroundings in Groton, especially its mountain and river scenery, acquired a deep love for nature and, in after

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years, visited Groton frequently, and often, in his letters, referred to its natural attractions.

On his father's second marriage in 1821 he returned to Boston, received his early schooling in that city, and at Franklin Academy in North Andover, entered Harvard and graduated with the Class of 1835 when only twenty-one years of age. Being motherless, he developed an unusually strong affection for his father and while the latter's frequent moral admonitions sometimes chafed him, there is no doubt that those admonitions made a lasting impression upon his character. Orthodoxy and Liberalism were in constant conflict during his student days, and, like his father, he early manifested a sense of disgust at such controversies. This was shown when a new church was planned in the town of Bedford where he was being tutored for a period. He wrote that when completed, the town of only 690 inhabitants, of whom 670 were obliged to labor hard to secure life's necessities, would have three churches where only one was needed, while sixteen could not convert all of the 120 voters, nearly half of whom were tipplers, heathen, etc. While at school in Andover he wrote his father that truth in Cambridge became a lie in Andover and vice versa. Bishop Lawrence, in his life of his father, says that while in Andover he repudiated Unitarianism and bought and made a study of the Book of Common Prayer. Thus was settled his religious inclination which was ever accompanied by great liberality and tolerance.

Immediately after his graduation from Harvard he went to Lowell where his father and uncles were interested in manufacturing, made a study of the mills and soon, connecting himself with a dry-goods commission house, familiarized himself with that business. Then



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followed a business trip through the West and South, three years as a commission merchant in Boston, a journey to Europe following the 1837 panic, and, on his return, his marriage in 1842 to Sarah Elizabeth, daughter of William Appleton, settlement in Pemberton Square where he lived for nine years until his removal to Longwood, and in 1843 his partnership with Robert Mason under the firm name of Mason & Lawrence and his securing the selling agency for the output of the Cocheco Mills. His partnership with Mr. Mason continued for fifteen years when Mr. Mason, because of his wife's health, was obliged to withdraw. Other partners were secured and the business continued quite successfully. The Salmon Falls Mills were soon taken on and enlarged. The firm retained the agency of these two mill properties for over forty years during which the output of both concerns was trebled. Mr. Lawrence became a director in both corporations, treasurer of the Salmon Falls and president of the Cocheco. In 1860, he bought a knitting mill in Ipswich, and spent \$80,000 and twenty years of time trying to educate the American people to buy and wear American made stockings, finally succeeding in that enterprise. Later he purchased the Knitgoods Mills in Ashland and Gilmanton, New Hampshire, and became the largest knit goods manufacturer in the United States. In 1870, he took the selling agency of the Arlington Mills in Lawrence, and in 1882, his firm, Lawrence & Company, took over the selling agency of the great Pacific Mills of Lawrence, once held by his father's firm which had been liquidated. It is probable that by this step this firm became the largest distributor in America of cotton goods as well as knitted fabrics.

Mr. Lawrence inherited from his father the latter's

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devotion to perfect system in business, accurate and quick judgment, courage in making decisions and lack of timidity in facing losses which, he said, were more frequent in business than profits. He early became a director in the Suffolk bank and a member of the corporation of the Provident Institutions for Savings and, later in life, helped organize and became president of the Boston and New Orleans Steamship Company. He was the first president of the New England Trust Company, a director in the Massachusetts Hospital Life Insurance Company, and a member of nearly a dozen mercantile, manufacturing and philanthropic corporations. He was an officer and active in the management of the Massachusetts Society of the Cincinnati, the Bunker Hill Monument Association, the Massachusetts Society for Promoting Agriculture, and the Boston Home for Aged Men. Quite early in his business career the management of his father's estate devolved upon him, also that of his uncle Luther, whose sudden death by accident in Lowell has been previously mentioned in this book. These with other trusts which kept coming and membership in numerous societies monopolized much of his time. As though all this was not enough he carried from 1852 to 1860 the burden of the Harvard College treasurership and later, for fifteen years, the treasurership of the Episcopal Theological School in Cambridge, besides several minor accounts.

On May 29, 1842, when only twenty-eight years old, Mr. Lawrence and his wife with his brother William and the latter's wife, with many others, received the rite of confirmation from Bishop Griswold, in St. Paul's Church, Boston, of which Reverend Doctor A. H. Vinton was rector. He continued as a communicant in that church,



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and much of the time a teacher in the Church School, until long after he had moved from Boston to Longwood, but finally, desiring to accompany his children to church, he transferred his allegiance to St. Paul's Church in Brookline where he became a vestryman and church school teacher. The bishops and older clergy of the Protestant Episcopal Church were intimate friends and often were entertained in his home, but like his father, he detested the waste of spiritual effort in sectarianism. He once expressed his feelings in this matter to one who sought the influence of his name in a sectarian project, writing: "The church consists of all those who love the Lord Jesus Christ and obey his precepts. And of all the denominations into which through human weakness and ignorance it has become divided, I believe the Protestant Episcopal Church is the best. On that account I joined it nearly forty years ago, and my love for it has increased ever since. But this does not prevent my loving Christians of other denominations and acting with them, and especially it does not prevent my living and acting with those of my own denomination who entertain opinions in which there are shades of difference."

In 1845, Reverend Eleazer Williams, a Protestant Episcopal Missionary among the Oneida Indians near Green Bay, Wisconsin, came to Boston to borrow money; giving as security a lien on 5000 acres of land in that locality. Reverend Doctor Lothrop, who was Mr. Lawrence's father's pastor, interested him in the project which resulted eventually in Mr. Lawrence owning that land and in the establishment on the Fox River of a new town, named Appleton after Samuel Appleton, its founder, and also the founding, by Mr. Lawrence of a college which was chartered under the name Lawrence



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University. Mr. Lawrence contributed over \$20,000 to start this institution and here was illustrated, in one instance, his tolerance and liberality in religious matters. When he found the Methodist denomination well established in that territory he entrusted to those people the funds and the management of the new institution, providing, however, that a large minority of the trustees should belong to other denominations. In this connection he wrote: "I trust it will be conducted so as to do the most good, to diffuse the greatest amount of learning and religion without reference to the propagating of the tenets of any sect." In order to ensure this result he had secured provision in the articles of incorporation that, while under Methodist control, a large minority of the trustees should be members of other denominations.

His liberality in matters of religion was shown again in connection with the founding of a seminary in Lawrence, Kansas, a place named after him in spite of his protest, because of appreciation of his leadership in promoting the New England Emigrant Aid Society and other enterprises which resulted in Kansas being saved to the Union as a free state and thereby redeeming the nation from the curse of slavery. Having contributed \$10,000 towards the State's educational project, Mr. Lawrence stated, in considering the question of a name: "Although a pretty rigid Episcopalian I have no prejudice against any body of men who love the Lord Jesus Christ and only hope that such men will control the seminary. The older we grow the more we value simple piety, wherever we find it, and the less importance we attach to sects."

The same liberal, tolerant spirit was shown all through life, says his biographer, Bishop Lawrence. Whenever he

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visited a village or a summer resort where there was only one Church he always worshipped in that. When prevented by storm from attending his own Church in Lynn, St. Stephen's, in the summer, while residing in Nahant, he would attend service in the Methodist Church nearby. For a time he taught in the Church School in Sears Chapel in Longwood. He would never allow himself to be classified with a party within the Church and always favored movements towards "Church Unity" and opposed movements towards schism. He strongly supported the church at Nahant where preachers of different denominations officiate and where the worshippers conform to the manner of worship of the denomination represented by the preacher. He regarded that Church as an outpost of Christian unity and it was in that Church that he worshipped on the last day of his life.

From boyhood until past seventy Mr. Lawrence engaged in vigorous exercise, such as sparring, sword exercise, skating of which he was very fond, horseback riding, the use of dumbbells, etc., which developed him from a rather weak boy into a man of strength above the average. Five years after his marriage he bought a cottage in Lynn on the Shore looking towards Nahant where for several years he spent his summers. He supplemented the care of his Longwood Estate, and the frequent transfer of building lots therein, by the purchase and management of a large farm in the Waban Section of Newton, a portion of which is now covered by the westerly section of the Chestnut Hill Reservoir.

In politics he was a Whig and twice was a candidate of that party for the Governorship of the State. Upon the breaking out of the Civil War he became a vigorous supporter of President Lincoln and of the maintenance of the



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Union which as a Whig he had always strongly advocated. He offered his services to Governor Andrew as a Cavalry officer, for which he had fitted himself by drill and sword practice. Being considered past the age for effective service of that kind he became a leader in the organization of drill clubs, including clubs of Harvard students, he being at that time treasurer of the College. He even drilled his own children in the use of arms. By authority of Governor Andrew he led in the organization of the Second Massachusetts Regiment of Cavalry under command of Colonel Charles H. Lowell, and was one of a committee of eight appointed by Governor Andrew to organize and recruit the 54th Massachusetts Regiment of colored troops under the command of Colonel Robert G. Shaw. It is worth noting here that both Colonel Lowell and Colonel Shaw were killed in action. Mr. Lawrence did yeoman's work all through the war in drilling, recruiting and raising funds for special purposes, but the grief and distress of those years as friend after friend was bereaved by the loss of a son, often an only son, in the carnage of battle, wore upon his nerves. During the remainder of his life he was tortured by frequent attacks of neuralgia. All these influences aggravated a tendency towards a depression of spirits, which however, were buoyed up by the deep love he entertained for his wife and children and the joys of family life. Not only were family devotions strictly observed in his Longwood home, but he also joined the children in their sports and entertainments, especially on the Thanksgiving and Christmas holidays, and never seemed happier than when the house was filled on such occasions with joyous young people.

Mr. Lawrence's philanthropies were too numerous to



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record. Besides giving the colleges in Wisconsin and Kansas as previously mentioned, he was Chairman of the finance committee in the building of Memorial Hall in Cambridge in honor of Harvard men who fell in the war and gave \$5000 towards that project. Memorial Hall having been built on the Delta, the student playground, he gave financial help in securing a far better playground for the students in Jarvis Field. Besides his service as treasurer of Harvard College from 1852 to 1860, he was long a member of the Board of Overseers. He gave \$1000 towards the founding of the Agassiz Museum in Cambridge and helped raise a fund for Dr. W. J. Morton as a thank offering for the "inestimable blessing of ether." He also was active and helpful in the building of the Harvard Gymnasium. He worked for and gave liberally to the Boston City Mission. Being a close friend of Dr. E. M. P. Wells, he gave much advice and financial aid to that gentleman in the building and conduct of Wells Institute in Boston's South End. In addition to his half share in the construction of the main edifice of The Church of Our Saviour he gave a brick residence on Monmouth Court to the corporation of this Church, the income to be used for the Church's expenses and charities.

One of five trustees, selected by Benjamin T. Reed who had given \$100,000 towards the foundation of an Episcopal Theological School, Mr. Lawrence urged Cambridge as the site of the School, despite much opposition, because, among other things, of the influence it might have upon Harvard and the advantage of proximity to a great University. The school being founded in Cambridge in 1869 he was its treasurer for fifteen years and built and gave to the trustees the dormitory, Lawrence Hall, besides numerous money contributions. The lo-

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cation of the school in Cambridge was furthered by the offer of Mr. Lawrence's old partner, Robert M. Mason, to build St. John's Memorial Chapel. The gift of Lawrence Hall was a thank offering for the many blessings he and his family had received in some thirty years of happy married and home life. This sentiment he expressed in the inscription in Latin cut in stone over the entrance: "*In Memoriam Summae Dei Benevolentiae.*"

Like his father Mr. Lawrence distributed money in small sums in countless ways, both to individuals and to charities. He headed many a subscription paper and solicited money from others for many good causes. As a citizen of Brookline he took much interest in town improvements, especially in playgrounds for boys, a skating pond on the Aspinwall Meadow and a floating bath house on the Charles River. He once offered a prize of \$10,000 to anyone who would invent a signal system which would do away with locomotive whistling in villages. He mailed to officials of many cities and towns in the state copies of the laws against defacive posters, and urged their enforcement.

Mr. Lawrence was keenly affected by sorrows which came to him early in life and continued with undue frequency. His own mother died when he was four years old. In 1844, two years after his marriage, his only sister, Mrs. Charles Mason, died, and a year later his half-brother, Robert. In 1852 came the passing of his father, suddenly. His diary for that year contains a most affecting record of that event and a pathetic prayer that his own life might be as useful as was his father's and that he might die as well prepared and as free from pain.

As his contemporaries in business and church life



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dropped away he became more firmly attached to his only brother, William, and the latter's frequent illnesses caused him much anxiety. They often communed over past experiences and associations, for their mutual affection had steadily increased for thirty years or since the death of their father. While they had bought the Longwood farm together William did not become a resident of that section until 1867 when he built a home next to that of his brother whose record of the fact closes with a plea that God would bless their declining years and in the great beyond unite them with those they so much loved.

In his biography of his father, Bishop Lawrence speaks of the sight, more common in England than in this country, of the two venerable brothers with their families joining the group of neighbors and walking to the door of this Memorial Church, then all worshipping together like one large family.

After his brother William had become a resident of Longwood and a next door neighbor he formed the habit of calling upon his brother Amos in the morning while the latter would return the call at sunset. When William's health failed to the extent that he was no longer able to call upon his brother the latter continued his evening visits. Suffering from failing eyesight he would wend his way slowly to William's house and then the two would revive old scenes and family recollections, recount their blessings and strengthen each other's faith. As William spent his summers in Swampscott, Amos would drive over from Nahant and continue the succession of calls. There in a feeble voice the invalid would murmur that he felt the Angel of the Lord around about him and delivering him. On September 20, 1885, William passed peacefully away and three days later was buried in Mount



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Auburn Cemetery after a funeral service in this Memorial Church which he had helped to build. On the evening of that day the surviving brother wrote in his diary: "Farewell dear brother until we meet again in the presence of God and His Angels and of those whom we have loved and who have gone before."

As one by one his children married and set up their own homes Mr. Lawrence felt an increasing loneliness and depression of spirits. As a consequence he spent much of his time during the last few years of his life in calling upon old friends, or surviving members of their families, together with other elderly and lonely people, offering sympathy and comfort to the sorrowing and suffering and administering as he saw opportunity to their needs. He passed many days of depression followed by sleepless nights. After his brother William's death sad thoughts, which he tried to conceal, marred somewhat his enjoyment of the customary family gatherings at Thanksgiving and Christmas. On January 19, 1886, one eye was successfully operated upon for cataract. During the following summer his eyesight improved and he enjoyed visits with his children in their several homes and a final summer in Nahant although sharp chest pains and inability to walk much caused decreasing activity. On his seventy-second birthday, July 31, he wrote in his diary an earnest plea that God would sustain him during what remained of life, that he might still be useful, have courage to live cheerfully, do his duty and be helpful to his dear wife and children and grandchildren. On August 22, after a Sunday service at Church, he spent a sad afternoon and evening thinking of the misfortunes of a friend and of others who were afflicted. Lighting a candle he went up stairs to his chamber. Those below heard him

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fall to the floor. Hurrying to his room they found his lifeless body. Like Enoch of old, he had walked with God, and like Enoch, he was not, for God had taken him. His prayer that the end might come quickly and easily as it did to his father, had been answered.

The funeral service was held in this Memorial Church, August 25, 1886, and was conducted by the rector, Reverend Reginald Heber Howe, D.D., assisted by Reverend Arthur Lawrence, a nephew of the deceased and a son of his dearly loved brother, William. The casket was borne from the Church by eight other nephews. The last journey was made through Cambridge, past Lawrence Hall, which he had built, to Mount Auburn Cemetery, and the family lot received all that was mortal of one whose soul was with the Saviour whom he had implicitly trusted and worshipped. The stone which marks the spot where lies his body bears an inscription of his own choosing—a text he had often recited for the comfort of others:

*Be of good courage and He shall strengthen  
your heart, all ye that hope in the Lord.*

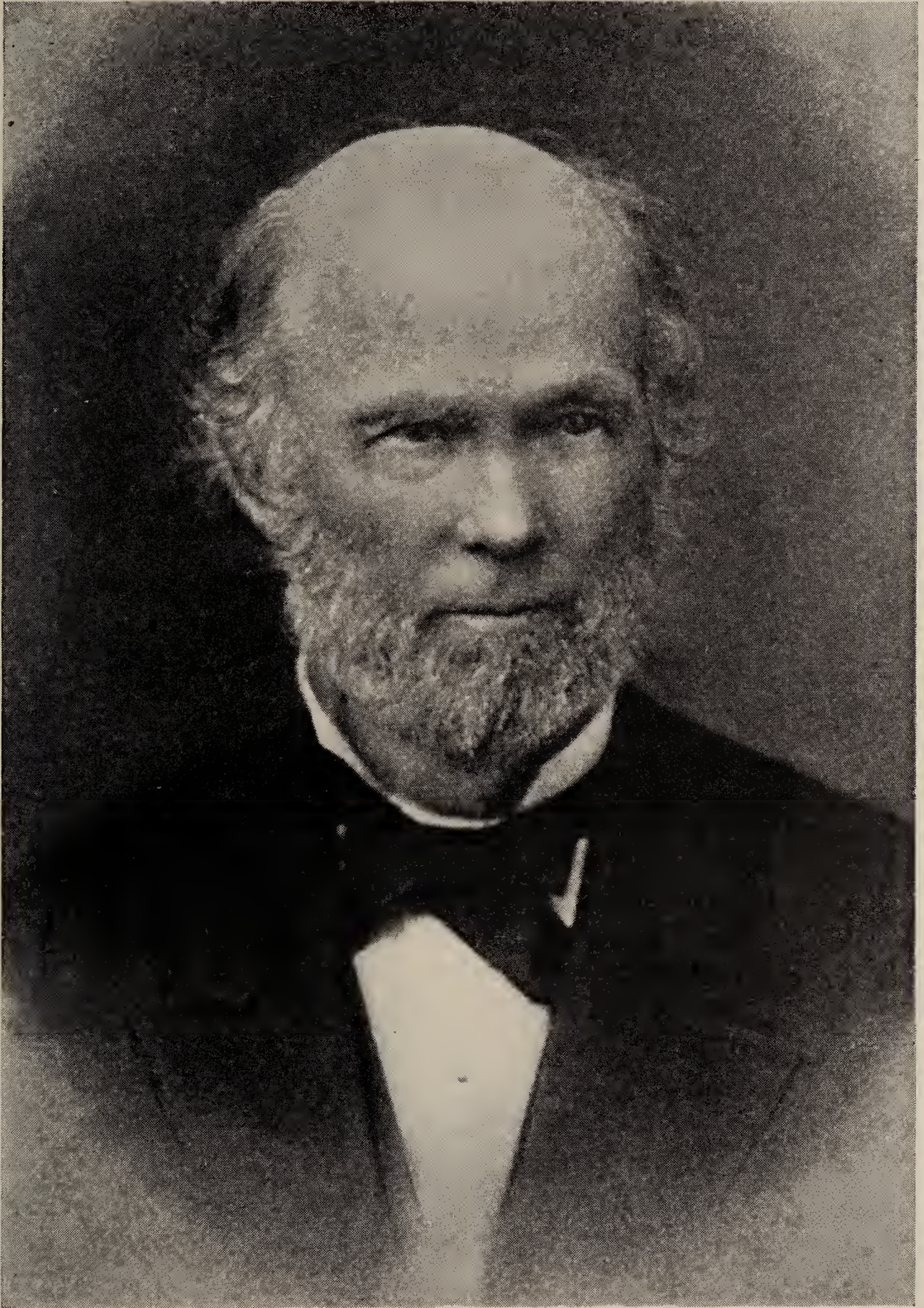
## CHAPTER V

### WILLIAM RICHARDS LAWRENCE

LEARNED DOCTOR AND CHURCHMAN WHO JOINED WITH HIS  
BROTHER AMOS IN THE GIFT OF THIS CHURCH

WILLIAM RICHARDS LAWRENCE, who joined with his brother Amos Adams Lawrence in the gift of the edifice of The Church of Our Saviour to the corporation bearing its name, who suggested the building of the same and that it be made a memorial to their father, Mr. Amos Lawrence, and who was the first Senior Warden of the Church, was the oldest son of Amos Lawrence and was born in Boston, May 3, 1812. His middle name was the family name of his mother. Upon the death of his mother in 1819, he, with his brother Amos who was two years younger, was sent to the old Lawrence farm homestead in Groton where both were cared for by their grandparents and aunts, for a period of some two years. There William attended the Groton Academy, now called Lawrence Academy. Upon their father's second marriage in 1821 they returned to Boston to live in the new home. William entered the Boston Latin School, but in 1824 was sent to Dummer Academy in Byfield of which Nehemiah Cleaveland was principal. In that Academy he studied three years and then spent one year in the Lyceum in Gardiner, Maine. It was his father's ambition that he should have the advantage of residence and study





*(Photo by the Alfred Brown Studio, Brookline)*

WILLIAM RICHARDS LAWRENCE, M.D.

From portrait in the Robing Room





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abroad. Therefore, in the autumn of 1828, when sixteen years old, he was sent to Paris where he spent a winter studying the French and Spanish languages. For a time thereafter he resided with a private family in Versailles. During his two and one half years in Paris and vicinity he witnessed the revolution in 1830, the overthrow of Charles X and the enthronement of Louis Philippe. He saw much of General Lafayette, then an old man, and visited in his house. In February 1831, he went to Spain, travelled through several provinces by chaise and on horseback and spent some time in Madrid, living there in the home of a lady who had also entertained Henry W. Longfellow. After touring Switzerland he spent another winter in Paris, visited Great Britain in the spring of 1832, and then returned home, having spent three and one half years in European study and travel and acquired a good knowledge of French and Spanish which was to serve him well in after years.

In the autumn of 1832, he entered the counting room of his father's commission house, A and A Lawrence, secured some business experience and then entered into partnership with Samuel Frothingham, continuing for several years in commercial life. His health, never robust, caused him to spend the winter of 1834 in the South and in Cuba. In 1835, he became a member of the "French" Club, composed mainly of young men who had spent some time in Europe. Out of this Club grew the present Somerset Club of Boston.

On December 6, 1838, in St. Paul's Church, Boston, Mr. Lawrence was united in marriage with Susan Coombs Dana, daughter of Reverend Samuel Dana of Marblehead. Following his marriage he resided for some years in Brookline where two sons were born. In 1841 he



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entered Harvard Medical School, graduating in 1845. He was admitted to the Massachusetts Medical Society in 1846, retaining membership therein until 1857. With his family he went to Paris again and spent sixteen months studying hospitals and attending clinics. This experience, and his earlier acquired knowledge of French, assisted him in writing, later in life, a book of over 200 pages on *The Charities of France*. Returning home, he joined his father in establishing a Children's Infirmary. He took up his residence in one of the houses forming a colonnade on Tremont Street between West and Boylston Streets, Boston. Those houses were of brick and had small lots in front surrounded by iron fences painted black. They were very attractive in appearance, but all disappeared before the end of the Nineteenth Century to make room for lofty commercial structures built down to the sidewalk. In 1851, Dr. Lawrence, who had become a doctor of medicine, purchased a house on Beacon Street opposite Arlington Street. It was the last house on that street in the direction of the mill dam, and all that is now the Back Bay residential section was open water or sand. He lived there only a few years and in 1866 moved to Longwood and became a near neighbor of his brother Amos.

In his earlier years, Dr. Lawrence became a member of the New England Emigrant Aid Society and aided his brother Amos, who was treasurer of the Society, in his successful efforts to prevent the introduction of slavery into Kansas.

Dr. Lawrence was active in the founding of various institutions for the help of the poor, the sickly and the suffering. Besides the Children's Infirmary, he had much to do with the founding of the Boston City Hospital

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and the Boston Dispensary, being a member of the first board of trustees of each. He was also one of the founders and a trustee of the Church Home for Orphans and Destitute Children and of St. Luke's Home for Convalescents in Roxbury. He wrote a history of the Boston Dispensary, a book of 243 pages published in 1859. He labored zealously in behalf of the Boston Provident Association and the State Girls' School in Lancaster.

Dr. Lawrence's religious nature was as keenly developed as that of his brother Amos, and also showed the effects of his father's early instruction and admonition. As a young man he taught a class in the Church School of St. Paul's in Boston, having as pupils Phillips Brooks, who later became rector of Trinity Church, Boston, and bishop of the Massachusetts diocese; Arthur J. C. Sowden, Charles H. Appleton and Hasket Derby, all of whom became prominent in adult life. He also taught a class in an orphan asylum on Washington Street, Boston. He had much to do in the establishment of St. John's Episcopal Church in Jamaica Plain, and Emmanuel Church in Boston. He served as a Warden in each of those Churches, and on the organization of The Church of Our Saviour became its first Senior Warden.

Dr. Lawrence edited and published the Diary and correspondence of his father, Amos Lawrence, a book which in the third quarter of the Nineteenth Century exerted a powerful influence for good upon young men. A parent could do no better by a son than to make him a present of a copy of that book. While at first intended only for family circulation an extra edition was issued at the request of students in Williams College and others.

It has been stated, upon excellent authority, that one



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of the world's greatest philanthropists, an American citizen, who has given away many millions of dollars, has confessed that he received the inspiration for his many charities from reading that book and its record of Amos Lawrence's decision to administer his own estate and his method of so doing. It is quite probable that many other philanthropists have been similarly influenced. The world can never know to what extent it is indebted to the example of Amos Lawrence, and this story of his life written by his son, for the many endowments, foundations and other charities from which it derives great benefit.

His brother, Amos A. Lawrence, generously gives to Dr. Lawrence the credit for suggesting the building of The Church of Our Saviour and also the credit of suggesting that it be made a memorial to their father.

During his last years Dr. Lawrence was afflicted with a spinal trouble and was obliged to have an attendant on his walks. His death in Swampscott in 1885, has been previously recorded in the Sketch of his brother Amos, in Chapter IV.

Dr. Lawrence's wife died in Magnolia, August 14, 1900. As a memorial to their father and mother their three sons built and gave to St. Luke's Home in Roxbury the beautiful St. Luke's Chapel, which seats some seventy persons. The cornerstone was laid, November 21, 1901, by Bishop William Lawrence, assisted by Reverend Arthur Lawrence, D.D., and Reverend Reginald Heber Howe, D.D., rector of The Church of Our Saviour, also by Right Reverend Charles Henry Brent, bishop-elect of the Philippines. The Chapel was consecrated by Bishop Lawrence, November 8, 1902.

A characteristic of these two brothers is that they did not wait until life was nearly over before bestowing upon



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others wealth for which they would have little further use, but, like their father, they sought to administer a good portion of their estates in their lifetime, thus witnessing to their Christian faith and sharing the satisfaction of such beneficence.

Recalling their labors for the Christian faith, with like spirit and sympathy, and their entrance into the life eternal so near together—William on September 20, 1885, and Amos on August 22, 1886, a double tablet may now be seen in The Church of Our Saviour, bearing the names of both, and underneath, cut in enduring bronze, the words:

*Blessed are the pure in heart  
for they shall see God.  
It is more blessed to give  
than to receive.*

Together they built this Church in memory of their father,  
Amos Lawrence

*Lovely and pleasant in their lives  
and in their death they were not divided.*

The fitting welcome of these two servants of Jesus Christ into the final abode of the blessed is that of their Master:

Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, ye did it unto me.

## CHAPTER VI

### THE EARLY RECTORS

REVEREND ELLIOTT D. TOMKINS, 1868–73

REVEREND FRANK L. NORTON, 1874–76

REVEREND ELLIOTT D. TOMKINS, first rector of The Church of Our Saviour, was born in Philadelphia. His father was a member of the first vestry of The Church of the Incarnation in that city. In childhood Mr. Tomkins became a member of the Sunday School of The Church of the Incarnation, and later a lay reader in that Church. In 1858 he graduated from the College of the City of New York and gained his theological education in the Theological Seminary in Alexandria, Virginia. On November 21, 1862, he was ordained deacon in The Church of the Incarnation and became an assistant to the rector of that Church. In 1864 he was ordained a priest, in Christ Church, Bay Ridge, New York, by Bishop Horatio Potter. His first rectorate was at St. John's Church, Northampton, Massachusetts, from which he was called in 1868, to The Church of our Saviour. After leaving Longwood he served as rector of St. James' Church, Long Branch, New Jersey, from 1873 to 1896.

After a loyal and devoted service of five years and two months, Reverend Elliott D. Tomkins resigned the rectorate of The Church of Our Saviour in a letter dated May 17, 1873, addressed to the Junior Warden, Mr. Sam-





*(Photo by the Alfred Brown Studio, Brookline)*

REVEREND ELLIOTT D. TOMKINS

From portrait in the Robing Room



*(Photo by the Alfred Brown Studio, Brookline)*

REVEREND FRANK L. NORTON

From portrait in the Robing Room





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uel L. Bush, in which he stated that family cares, nervous exhaustion and need of a change and rest, compelled the step, and added, "I have been very happy amongst you." The Wardens and Vestry meeting June 2, 1873, adopted the following resolution:

RESOLVED: That the vestry of The Church of Our Saviour learns with deep regret that the Reverend E. D. Tomkins finds himself unable for reasons set forth in his letter of May 17 to continue his connection with this parish, and while the reasons stated in that letter cannot in our judgment be obviated by any act of ours, it is therefore deemed expedient, in compliance with our Rector's request, to accept his resignation of the Rectorship.

RESOLVED: That we desire and do hereby place on record our full appreciation of the deep interest which our Rector has at all times manifested in the spiritual welfare of this Church, his earnest piety and devoted love for Our Lord and Saviour, the Great Head of the Church, his consistent walk as a Minister of Christ, and of his faithful devotion to the Sunday School, which under his care has been signally blessed.

That in whatever field he may hereafter be called to labor, we pray that God's blessing may ever attend him, that he may be restored to perfect health and enabled to devote himself with renewed energies to the great work to which his life has been consecrated.

That a committee be appointed to address a letter to our much esteemed Rector, expressing the sentiments of this vestry on severance of the ties which have united us as Pastor and People for the past five years.

It was voted that the salary of the Rector be continued until October 1, although he had requested to be relieved of his duties on August 1. The Junior Warden, Samuel L. Bush, and Mr. Amos A. Lawrence and Mr. Robert

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Amory of the Vestry were appointed a committee to present at a subsequent meeting the names of candidates eligible for the office of Rector.

At a special meeting of the Wardens and Vestry on February 16, 1874, it was unanimously voted to call to the Rectorate, Reverend Frank L. Norton who had officiated the previous Sunday in the Church. The election of Mr. Norton was confirmed by the corporation at its annual meeting April 6.

Reverend Frank L. Norton, second rector of The Church of Our Saviour, was born in Norwich, Connecticut, being a son of Timothy P. and Jane (Tyler) Norton. He was the eighth of a line of Nortons who had been farmers, millers and merchants in the towns of Guilford, Branford and Norwich, Connecticut, since 1639. He graduated from Trinity College in Hartford, Connecticut, with the degree of Bachelor of Arts in 1868 and received a Master of Arts degree in 1871. His training in theology was received in Berkeley Divinity School, then located in Middletown, Connecticut, but later moved to New Haven, Connecticut. Bishop Williams, for many years bishop of the Connecticut diocese, was one of his instructors. After graduating from the divinity school he served for two years as an assistant to Reverend Doctor Dix in St. Thomas' Church, New York. His first rectorate was that of The Church of Our Saviour to which he was called in 1874 to succeed Reverend Elliott D. Tomkins.

Mr. Norton's services as rector continued very happily until November 1, 1876. His resignation of the charge was read at a special meeting of the Wardens and Vestry, September 15 of that year. It was dated August 22. In the letter he stated that he was happy in his parish and



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had no personal desire to change, but he had been called to St. John's Church, Troy, New York, a position which he had in no way sought, that the Troy Church was entirely united on him and that if he declined a split in the Church was threatened. His preference was to remain in Longwood, but wise counsellors had advised him that his duty lay in the other direction. He closed with these paragraphs: "The decision has been honestly, prayerfully, thoughtfully made and I can only ask that none of you will say one word to make the sorrow more bitter for me than it is, by discouraging the step, which is now irrevocable. Thanking you for the kind consideration which has ever marked our intercourse in the relation of Pastor and people and invoking God's choicest blessings upon you I hereby tender my resignation. . . ."

The resignation was accepted and the following resolution adopted:

RESOLVED: That the Wardens and Vestry have received with sincere regret the resignation of the Reverend Frank L. Norton as Rector of The Church of Our Saviour and they desire not only to place upon the records of the parish but to express to the Reverend Mr. Norton directly the high esteem and love with which his people have learned to regard him during his pastorate. The attendance upon the Church services has increased, large confirmation classes have added to the number of communicants and the Parish life has continued with unvarying harmony. The Rector, Reverend Mr. Norton, may rest assured that the continued prayers of his people will ascend to the Great Head of the Church that life, health and strength may be granted unto him, and that spiritual blessings in abundance may crown his future labors.

After a service of some years as rector of St. John's Church, Troy, New York, Mr. Norton was called to

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St. John's Church, Washington, D.C. He subsequently became Dean of The Cathedral in Albany, New York, under Bishop Doane, and served a term as rector of St. Stephen's Church in Lynn, Massachusetts. St. Stephen's College in Annandale, New York, conferred upon him the degree of Doctor of Divinity. Dr. Norton passed away July 2, 1891.

At a meeting of the Wardens and Vestry of The Church of Our Saviour, October 21, 1876, a committee reported favoring the selection of Reverend Reginald Heber Howe of Quincy as Rector. At a meeting December 18, the Corporation formally elected Mr. Howe and the latter's acceptance letter, dated January 13, was read at an adjourned meeting that same day.

In November, 1870, the Wardens and Vestry requested the music committee to engage a choir of boys, and in January 1871, the same committee was requested to engage a competent person to lead the congregation in the service of song on occasions of public worship. On May 28, 1887, the Wardens and Vestry acknowledged a gift from the Guild of vestments for the choir and voted, there being one dissenting voice, that the choir might wear surplices under direction of the music committee.

## CHAPTER VII

REVEREND REGINALD HEBER HOWE, D.D.  
RECTOR, 1877-1919

ON Quinquagesima Sunday, in February, 1877, Reverend Reginald Heber Howe, D.D., who had spent a little over five years in the rectorate of Christ Church, Quincy, Massachusetts, became third rector of The Church of Our Saviour, and entered upon a service which was to continue actively for forty-two years and as Rector Emeritus in retirement for five years longer until his promotion to the higher life, which occurred June 6, 1924.

Dr. Howe was born in Roxbury, Massachusetts, April 9th, 1846, son of Bishop M. A. de Wolfe Howe. When he was nine months old the family moved to Philadelphia, where he spent his boyhood, his father then being rector of St. Luke's Church in that City. He graduated from Brown University in 1866, at the age of 20, and was given the Master of Arts degree by his alma mater in 1869 and the honorary degree of Doctor of Divinity in 1894. His divinity course was taken in the Philadelphia Divinity School, from which he graduated as a Bachelor of Divinity in 1869. In that year he became a deacon in the Protestant Episcopal Church and was advanced to the priesthood in the following year. In 1869 he served as an assistant in Saint Luke's Church in Philadelphia, and in 1870-71 occupied a similar position in Grace Church in Providence, Rhode Island. He served as rector



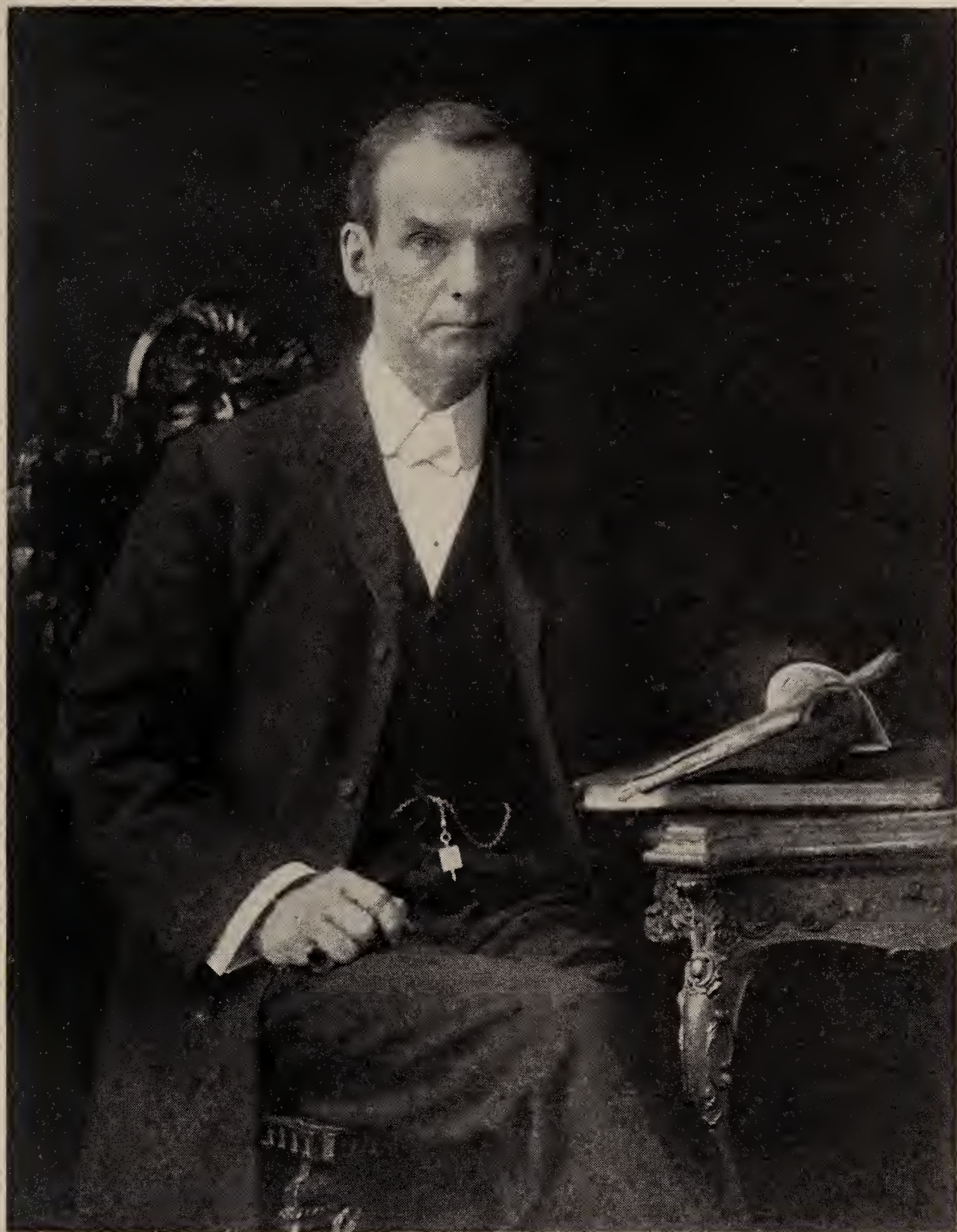
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of Trinity Church in Milford, Massachusetts, in 1871-72, and of Christ Church in Quincy in 1872-77. From the latter place he was called to The Church of Our Saviour.

As a preacher Dr. Howe declared his aim to be to provide a service reverent and worshipful, to avoid excessive ritual on the one hand and too much baldness and bareness on the other; in short to make the service beautiful, devotional and homelike, promoting restfulness and peace; not to exploit in the pulpit subjects of which all receive a plethora during the week from books, magazines and newspapers, but to preach the Gospel, for which he believed all men were hungry; to reveal God's love and mercy, and to expound the true teaching of the text chosen, and its bearing on the great questions of life, in order to satisfy the longing heart of humanity.

The church grew slowly but substantially under his ministry so that at his twenty-fifth anniversary he was able to report 198 baptisms, 211 confirmations and 70 marriages; and while burials numbered 104, the number of communicants had risen from 109 to 300. On that occasion Dr. Howe gave utterance to a statement which further revealed his motives and his estimate of his mission. He said:

Of the work of a Christian church, the chief work it exists to do, no figures can measure, no statistics represent. The quiet work that goes on in the soul of man under the blessing of God's Holy Spirit, upon the word faithfully taught and preached, upon worship in His Holy Temple, upon the diligent use of all the means of grace, the vows and prayers of consecration, the uplifting of the heart, the penitence and sense of forgiveness and the blessed peace of God found in communion with Him, as heart after heart has thankfully opened itself to His gracious influence, this blessed progress, the highest, the



*(Photo by the Alfred Brown Studio, Brookline)*

REVEREND REGINALD HEBER HOWE, D.D.

From portrait in the Robing Room





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truest of all to which all these agencies are only as the means to the end, this no eye can see, no tongue can tell in its fullness and completeness.

*How silently, how silently  
The wondrous gift is given  
So God imparts to human hearts  
The blessing of His heaven.*

One of the most distinctive acts of Dr. Howe's rectorate was the abandonment of the rented pew system, which prevailed in most Protestant churches, and the introduction of a system of free pews. This occurred in 1881, at the urgent request of Dr. Howe, although some members of the parish viewed the change with much apprehension. The Church of Our Saviour was one of the pioneers in this movement, which has since become rather general. Dr. Howe opposed the idea that "merchandise be made of the House of God." He desired that no person, however limited in means, need be absent from church because of inability to pay pew rent. He believed that free sittings promoted a sense of brotherhood, and that using the offertory as a means of church support leads the people to regard the offering as an element of worship. For over half a century now sittings in this church have been free, and for many years the weekly envelope system, with an annual pledge day in December, has furnished the principal source of meeting church expenses.

Another important innovation made by Dr. Howe was the formation of the Parish Aid Society with departments on employment and visiting. Longwood had no poor people at that time, but plenty of such lived nearby in the Roxbury Crossing section of Boston. Dr. Howe dis-

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played a keen sense of social responsibility, of which much is heard nowadays, but which was not so common at that time, in saying that Longwood, for its own good as well as for the benefit of the poor of Roxbury, should take an interest in the welfare of the latter. He made arrangements with the rector of St. John's Parish in Roxbury by which the section west of Parker and Tremont Streets was committed to the care of The Church of Our Saviour and a visitor was employed for that region. Later a union was affected with the Associated Charities under which about half the visitors in that locality were maintained by this church. Dr. Howe once reported that "in its relations to the Woman's Auxiliary and to the City Mission the Aid Society took rank with the largest city parishes in the amount and excellence of its benefactions to the missionary work of the church."

Dr. Howe early organized the Young Peoples Aid Society from a class of young women in the Church School. This was soon enlarged into two bodies, one of men and one of women, each independently organized, but working in harmony. The first object was to secure funds for repairing and increasing the furniture in Church and Parish Room. In 1883 its purpose was extended to the advancement of the spiritual welfare of the parish by promoting zeal, order and decorum in church services and work. Under the name of The Guild it became a very active and useful organization, raising some thousands of dollars for the parish. Dr. Howe once referred to this organization as a fine body of young men and young women with a strong sense of their responsibility to the church and the church's work and worship, many of whom he had baptized as infants and had lived to baptize some of their children.

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A Longwood branch of the Church Temperance Society also was formed, but later was merged with the men's branch of the Guild. For a time a week-day school for boys and girls was conducted, but its need passed away with the growth of a public primary school in the neighborhood.

In 1887 a Church Choir Association was formed, the object being to keep in touch with all boys who were members or former members of the choir and retain their interest in the church.

Other organizations, such as the Men's Club and the Brotherhood of St. Andrew, were introduced, each with its own mission. Room was even made for the church activities of young children by the creation of a band called "The Little Helpers."

A branch of the Society for Home Savings served as a teacher of thrift to youth.

A change effected by Dr. Howe, which was deemed by many to be equal in importance to the abolition of the rented pew system, was his introduction of the intinction method of administering the Holy Communion. This change was effected in 1917, but only after long consideration by the rector, and a gradual approach, in order not to offend the sentiments of many communicants who considered the old method of partaking of the wine directly from the chalice as sacred and in accordance with the example and instruction of Our Lord. He had convinced himself by chemical analysis that the former method was not entirely free from danger. Under the new method two chalices of wine are carried by the priest. Those preferring the old method partake of the wine from one chalice and those who prefer the new method simply dip the clean wafer in the wine of the second chalice. Thus



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all communicants receive the sacred elements according to their preference and no one is kept from the Lord's table through fear.

During the rectorate of Dr. Howe The Church of Our Saviour came to be much sought by young people desiring to enter the holy state of matrimony. Not only did the sons and daughters of members of the parish desire that their union be effected within its sacred walls, but many from other parishes also sought its precincts for that purpose; even some from beyond the borders of Brookline, and a few having no church connection at all, but desiring marriage under the form prescribed in the Episcopal prayer book, sought this church for that purpose. Innumerable marriages have been celebrated before its altar.

Sacred memories also cling about this church because of the unnumbered funeral services which have been held therein, including those of nearly all the founders and early supporters of the parish.

During the first year of his rectorate Dr. Howe issued a Year Book containing introductory notes, a calendar of Holy Days during the year; a sketch of the church itself, its form of organization and method of support, as well as essential dates in its history; a schedule of the services; a list of all the organizations within the church, the officers of each and the services each performed; a summary of the Diocesan church work with all contributions thereto, also gifts to all missions; a list of contributions to the several departments of the parish work, and a complete schedule of memorials and other gifts to the church from the date of its founding. This publication he continued annually, just prior to Lent, for forty years, the last issue appearing in 1917. This Year Book was of

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great value to all the parishioners, but more especially to the active workers in the several church organizations and the Church School. In his introductory notes Dr. Howe was accustomed to allude in a very touching and appreciative manner to those members of the parish who during the year had been called to the higher life. In one of these annuals Dr. Howe stated the object of the publication in these words:

They give in condensed form information that is important for parishioners to have. They bring to new members much that they would be long in learning otherwise. They furnish in barest outline a picture of the life of the parish, but in the nature of the case they cannot record that higher and inward work which, we trust, is going on in the lives of those for whose good the church exists, and to which it should be its highest aim to minister. This cannot be put in print or measured by years.

*We live in deeds, not years: in thoughts, not breaths:*

*In feelings, not in figures on a dial.*

*We should count time by heart throbs.*

*He most lives who thinks most, feels the noblest, acts the best.*

*Life is but a means unto an end: that end beginning, mean, and end of all things—God.*

From the time on October 1st, 1881, when the free pew system was adopted Dr. Howe always devoted two pages of the Year Book to a statement that this was a free church and that no one need be absent from church worship through inability to contribute to its support, yet the difficulty connected with the free pew system was once expressed by him as follows:

In a church where there is no list of pew holders, because the pews are free, and in which there are every Sunday many



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strangers, how can their names and residences be learned? And yet the church is failing of its duty, unless in some more thorough manner it is ministering to these people than by what they receive in merely attending a single service once a week. Life is moving on. Children are growing up. The multiplication of apartment houses is having a tendency to make the relation which families sustain to a neighborhood, to say nothing of its institutions, a very light one.

Therefore, he called upon strangers in attendance to give him their names and addresses, and he urged the church membership to arouse itself to a fuller ministry to the neighborhood by manifesting more interest in newcomers and more of the spirit of brotherhood.

More than once in his Year Book Dr. Howe urged his people to avail themselves more frequently of that which the prayer book means when it says, "Therefore, if there be any of you who cannot quiet his own conscience herein but requireth further comfort, or counsel, let him come to me or some other minister of God's word, and open his grief, that he may receive such godly counsel and advice as may tend to the quieting of his conscience."

"This may well apply," said he, "to other perplexities and questionings and needs than those that pertain to the receiving of the Holy Communion. There is no greater joy to a rector than to be in any way he can a help to those committed to his care."

In his last Year Book but one, that of 1916, Dr. Howe expressed the great desire of his heart and his deep sense of responsibility in language of which the following is an abstract:

The memory of those who are gone is blessed. Our deep desire for those who remain is to see them growing more and more into a fuller identification with our beloved parish, a



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fuller entrance into its life and spirit, for it is a potent instrumentality to draw us nearer to God, to help us to serve Him in good work.

This sense of our personal responsibility to the Parish because it is such an instrumentality, this entering into the parish life with loyal devotion in a spirit of consecration, this it is that your rector most desires for all those over whom he is set in the Lord. Only a high motive, a devout personal allegiance to the Master and a strong will to let Him speak through us and truly to live in us, only these will keep us true to our divine mission. Only this will give us such a sense of stewardship over whatever worldly possessions God has blessed us with that we shall do our duty in giving to the parish for its support, to missions and to other worthy objects.

In these days of week-end visits in automobiles, of absences from home at others' houses, of strangers within our gates, of engagements of many kinds and running to and fro and consequent disregard of the Lord's Day, or the duty and privilege of public worship, how great is the need for men and women who have convictions as to their duty and will power enough to say: "I will stand firm for what I believe should be my example in such matters! Every Sunday shall see me doing my duty to God first, to my neighbor afterwards," though in reality they are one.

It was not Dr. Howe's custom, in his ministry, to dwell very much on past achievements. His glance was ever forward, his appeal ever to future accomplishment. On February 21, 1897, at the close of his twentieth year with this church, he preached a sermon which illustrated this attitude of mind and spirit. His text was taken from Exodus XIV, 15: "And the Lord said unto Moses: Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

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In elucidating this passage, Dr. Howe expressed his own outlook, faith and courage, saying:

This is one of the most marked instances in the Bible of demand for a sublime faith, of call for belief that if men will have courage, and confidence, and will act, there will be achievement even of that which seems most unlikely. It was a magnificent test of faith. It was rich with promise for their future if they would only do their part. With this service I shall have completed exactly twenty years of ministry in this parish. It is of no sort of consequence to you save as it rounds a period of your history in your capacity as a Christian parish, charged with doing the Lord's work in this particular part of his vineyard and I am not to treat you to any rehearsal of this ministry of a score of years. "Who is Paul and who is Appolos, but ministers by whom ye believed?" That is the true relation forever of any individual workman to his work; all that is of any consequence. And a singular person must any minister of Christ be who as he casts his eye back over any period, on some anniversary, sees not defects and shortcomings far overshadowing achievements. "Neither is he that planteth anything," adds the apostle, "neither he that watereth, but God giveth the increase." What I want to do, and for this only do I choose this time, is to look into the future more than into the past, and to strike a note of courage, of faith, of action, and so of greater and greater achievement.

Then followed a keen recital of the wants of the community and of what the church ought to do to meet the ever increasing need.

On Easter Monday evening, March 31, 1902, the wardens and vestry adopted the following resolution:

On the occasion of the twenty-fifth anniversary of the rectorate of the Reverend Doctor Howe, the wardens and vestry desire to place on record their appreciation of the work

## REGINALD HEBER HOWE, D.D.

which he has so faithfully and efficiently performed in their service. "Your servant for Christ's sake" is the keynote of Dr. Howe's ministry, and how faithfully he has lived up to it is written on many hearts, who in trouble, sorrow and sickness, and also in their joys, have found in him a sympathetic friend and helper. They feel that since character in parishes, as in individuals, is the force which tells in a community, The Church of Our Saviour, under Dr. Howe's guidance, has become a power for good which in years to come will be his memorial, more lasting and eloquent than any written words.

On April 1, 1907, at its annual meeting, the corporation adopted the following resolution:

Whereas Reginald Heber Howe, D.D., has recently completed thirty years of service as rector of our church, we, the members of the corporation, desire to express to him our cordial appreciation of his faithful ministry and wise administration of the affairs of the parish during that time and to extend to him our hearty support and coöperation in his work in the years to come.

On April 12, 1909, at its annual meeting, the corporation as its first act of business, adopted a somewhat similar resolution.

The thirty-fifth anniversary of Dr. Howe's rectorate was observed by a complimentary dinner to the rector, given by the corporation at the Algonquin Club in Boston, April 28, 1912. The Senior Warden, Dr. Augustus Thorndike, presided and every member present spoke in affectionate terms of the rector. The Junior Warden, Judge Philip S. Parker, presented the rector an engrossed scroll bearing the name of every member of the Corporation, nineteen in number, and reading as follows:—



# THE CHURCH OF OUR SAVIOUR

CHURCH OF OUR SAVIOUR

LONGWOOD

1877-1912

To

REGINALD HEBER HOWE

Rector of the parish for thirty-five years, steadfast in his devotion to its welfare, true spiritual adviser to his people, ever thoughtful of their needs, loyal servant of the Master, devoted preacher of His Gospel, we, members of the Corporation, express our sincere appreciation of his long and faithful service and pledge him our continued support.

Quinquagesima February 18, A.D.  
1912

At that dinner Dr. Howe reviewed the history of the parish, called attention to the increasing responsibility resting upon the church because of the growing population of the community, and emphasized the need of enlarging the parish house, which enlargement was accomplished soon thereafter.

On Septuagesima Sunday, in 1917, Dr. Howe completed forty years in the rectorate. In recognition thereof the wardens and vestry voted to hold a reception to Dr. and Mrs. Howe in the Parish House, on May 23, from 4.30 to 6.30 P.M., and appointed a committee of five to issue the invitations. The reception had to be postponed because of Mrs. Howe's illness that week.

Dr. Howe spent most of his summer vacations in Bristol, Rhode Island. He found that the soft southerly breezes of that locality on Narragansett Bay counter-

## REGINALD HEBER HOWE, D.D.

acted the effect of Boston east winds upon his vocal organs. In his later years those organs were so seriously affected by the influence of climate that he often had recourse to the aid of lay readers in the conduct of church services. In this respect Mr. Benjamin K. Hough and Mr. Henry S. Bowen of the vestry often rendered very satisfactory service both to the rector and the congregation.

In January, 1918, Dr. Howe met with a severe bereavement in the death of Mrs. Howe, who had been a loving and most helpful companion for nearly half a century. It was in June, 1868, that Dr. Howe, then a divinity student, was united in marriage to Susan Adams of Providence, Rhode Island. Had she survived five months longer they would have celebrated their golden wedding.

Being of a deeply emotional nature, and much worn by the burdens and cares of his long ministry, Dr. Howe's grief seemed to him to be unbearable. His health began to fail but he struggled on with his ministry for a year longer. At the annual meeting of the Corporation in January, 1919, he presented his resignation of the charge, which was accepted with regret, accompanied by a vote of deep appreciation and affection. He was requested to remain as rector emeritus on salary so that his official connection with the church continued without break until his death five years and two months later. His resignation brought to a close exactly half a century of service as deacon and priest in the Protestant Episcopal Church, a record excelled by few clergymen in any christian body.

In addition to his duties as rector of the Church of Our Saviour Dr. Howe served for a period beginning in 1881 as instructor in the Episcopal Theological School in Cambridge, and from 1885 to 1914 as secretary to the

## THE CHURCH OF OUR SAVIOUR

Diocesan Board of Missions. Other positions held by him were: Vice President and Secretary of the Church Home for orphans and destitute children, President of District Fifteen Conference of Associated Charities, President of the Massachusetts Branch of the Free Church Association, Director of the Church Temperance Society and as examining Chaplain under Bishops Paddock, Brooks and Lawrence. He was the author of *The Creed and the Year*, *The Call to Confirmation*, *Quadragesima*, and several hymns and poems.

After a long illness, endured with christian fortitude, Dr. Howe passed to the higher life on June 6, 1924. Funeral services were held June 9, in the church which he had served so long and loved so well. Bishop Charles L. Slattery officiated, assisted by Reverend Henry Knox Sherrill, then rector of Trinity Church, Boston, the immediate successor to Dr. Howe in the Rectorate of the Church of Our Saviour, and by the rector, Reverend Henry McF. B. Ogilby.

*Souls of the righteous in the hand of God,  
Nor hurt nor torment cometh them anigh,  
O holy hope of immortality,  
Souls of the righteous in the hand of God.*

*On earth as children chastened by love's rod  
As gold in furnace tried, so now on high  
They shine like stars, a golden galaxy;  
Souls of the righteous in the hand of God.*

On St. Luke's Day, October 18, 1925, a memorial to Dr. Howe, the gift of many old-time parishioners, was dedicated at the morning service in the church. It is a credence table, standing at the right of the altar, and



## REGINALD HEBER HOWE, D.D.

containing the communion vessels. It was designed by Samuel B. Dean, a long-time member of the vestry and intimate friend of Dr. Howe, having served under him for many years as assistant superintendent of the Church School. In style it is fifteenth century French and was executed by Irving and Casson of Boston.

Very few Episcopal clergymen have had a record of continuous service in one parish equal to that of Dr. Howe—forty-two years as active rector and over five additional years as rector emeritus, in retirement. Many years ago Reverend Doctor Edson served over fifty years as rector of St. Anne's Church, in Lowell. That church had only three rectors in a century of its life and Dr. Edson served over half of that period. Reverend James P. Franks served forty-six years as rector of St. Peter's Church in Salem, and Reverend L. C. Manchester, at one time secretary of the Massachusetts diocese, served St. John's Church in Lowell over thirty-five years, retiring in 1900. Reverend Edward T. Sullivan, D.D., first and only rector of Trinity Church in Newton Centre, has served as rector of that church for over forty-four years. In the entire history of the town of Brookline only one clergyman has served any of its churches for a longer period than that of Dr. Howe. Reverend John Pierce, called to the First Parish Church in 1797, while still a student in Harvard College, served as its minister until his death in 1849, a period of over fifty years.

Dr. Howe was a member of the Massachusetts diocese for practically fifty-four years, having become a member in 1870.

## CHAPTER VIII

### FORTY YEARS OF PROGRESS

#### SOME DISTINCTIVE EVENTS IN REVEREND DOCTOR HOWE'S RECTORATE

A FEW of the more important events in the affairs of the Church during Reverend Doctor Howe's rectorate, not mentioned elsewhere, may appropriately be recorded here. At the annual meeting in April 1879, Dr. William R. Lawrence declined re-election as Warden, whereupon Junior Warden Samuel L. Bush was chosen Senior Warden and Mr. Samuel H. Gregory was elected Junior Warden. Dr. Lawrence had served eleven years and his resignation came as the first break in the short list of Wardens who have served in the entire history of the Church. On May 7, 1879, the Wardens and Vestry adopted sympathetic resolutions on the death of Mr. Thomas J. Lee, for eight years a member of the Vestry and long the Superintendent of the Church School. On July 25, 1879, Messrs. F. W. Lawrence and A. T. Howard of the Vestry were appointed a building committee to superintend the construction of the first parish room which was accomplished during the year following. On October 16, 1879, the Wardens and Vestry adopted resolutions on the death of Colonel J. W. F. Gardiner, for three years a member of the Vestry and long a partial

## FORTY YEARS OF PROGRESS

invalid as a result of army service. In April 1884, occurred the death of Samuel L. Bush, Senior Warden, and the election of Mr. F. W. Lawrence to fill the vacancy. In October 1884, Mr. Amos A. Lawrence presented the Church with a receipted bill, of \$981.32, for repointing and repairing the Church edifice. On January 8, 1885, Messrs. F. W. Lawrence, John Wales and A. P. Howard were appointed to prepare a suitable memorial in the Church for the late Senior Warden, Samuel L. Bush. This memorial eventually took the form of a tablet on the north wall.

At the quarterly meeting of the Wardens and Vestry on November 19, 1885, a memorial paper on the death of Dr. William R. Lawrence was read and ordered to be printed.

At a meeting of the Wardens and Vestry, December 27, 1885, a letter was read from Mrs. Amos A. Lawrence (signed Sarah E. Lawrence) presenting to the Church, as a Christmas present, the new rectory which had just been completed. The letter said: "It gives me great pleasure at this Christmas season to present it to the Parish for the permanent use of its rectors, subject to the same legal conditions as the Church itself, hoping that the Divine blessing may be upon the Church, its rectors and its people." In acknowledging the gift, the Wardens and Vestry wrote: "On behalf of the Parish we gratefully receive the offering and humbly thank God that we are permitted to witness this pure and holy act of faith."

On January 10, 1886, the Wardens and Vestry received from Mr. Amos A. Lawrence the gift of the house on Monmouth Court. It was his last gift, for, on September 10, 1886, Mr. William H. Lincoln offered the following



## THE CHURCH OF OUR SAVIOUR

resolution at a special meeting of the Wardens and Vestry:

When a righteous man goes to receive his reward in the fullness of his years, after a life spent in the service of the Master, honored and beloved by all, eminent for every Christian virtue, distinguished by a broad and catholic spirit, by a liberality and charity as wide and far reaching as human want and sorrow, by an entire devotion to the cause of the Lord Jesus Christ, while bowing in devout submission to the will of Him who does not willingly afflict, what remains, but to render our praise and thanks to Almighty God for the record of such a life, for the bright example he has left us, for the sweet and inspiring memories of his daily walk and conversation whereby is elicited the sincere tribute of respect and veneration for his name.

Therefore, it is resolved by the Wardens and Vestry of The Church of Our Saviour that it is with feelings of deepest gratitude that we are permitted to regard our departed brother, Amos A. Lawrence, as one of the founders of this Church, erected as a memorial to his revered and sainted father; that we shall ever cherish a dear and tender remembrance of the lively interest he has always manifested in the affairs of this parish, all the invaluable services rendered by him during the whole period of its existence, at all times contributing freely to its support and promoting its growth and prosperity.

Resolved, that in the event our Church has sustained an irreparable loss, its officers a valued colleague, a wise counselor and a true and never failing friend and co-worker especially endeared to us by the kindness of his heart and warmth of his affections.

Resolved, that these proceedings be entered upon the records of the Church and the Clerk be requested to transmit a copy to the family of the deceased in token of our love of his name and our sympathy and condolence in their great bereavement.

## FORTY YEARS OF PROGRESS

The resolution was accepted and adopted and a copy sent to The Churchman for publication.

On January 3, 1892, the Wardens and Vestry adopted resolutions of regret, sympathy and condolence on the death of Mr. Hammond Vinton, for twelve years Clerk of the Parish, referring to him as "an upright, honorable and faithful friend, a public spirited citizen, a wise counselor, a devout Christian and a constant attendant upon our Church services, one who did his duty thoroughly at all times and in all places." Twelve days later, Mr. Charles S. Hamlin was elected to the Vestry and as Clerk of the Parish. At the annual meeting of the corporation, April 18, 1892, Mr. Samuel H. Gregory resigned as Senior Warden. Junior Warden F. W. Lawrence was elected to succeed Mr. Gregory and Mr. A. P. Howard, for many years a vestryman, was chosen Junior Warden. It was voted to accept a gift of railroad stock valued at \$2300, and \$149.27 in cash, from the Estate of Sarah E. Lawrence, the income to be used for organ repairs. A letter was read, signed by William Lawrence, proposing that the children of the late Amos A. Lawrence build a transept and choir room in memory of their mother. The proposal was accepted with "deepest appreciation and gratitude." On April 25, 1892, the Warden and Vestry adopted resolutions of regret at the resignation of Senior Warden Samuel H. Gregory and appreciation of his twenty-four years as Vestryman and Warden.

The transept built by her children as a memorial to Sarah E. Lawrence, wife of Amos A. Lawrence, was dedicated on the afternoon of June 14, 1893, by Right Reverend Mark A. DeWolfe Howe, Bishop of Central Pennsylvania. Addresses were made by Reverend William Lawrence, Arthur Lawrence and Reverend Elliott



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D. Tomkins. After the ceremony, tea was served in the Parish House.

On November 1, 1893, the Wardens and Vestry adopted the following resolution:

Whereas the children of the late Mrs. Sarah E. Lawrence have presented to the Church of Our Saviour a transept, choir room and organ chamber as a memorial to their mother, it is resolved that the Wardens and Vestry desire to put upon record their grateful appreciation of this beautiful and munificent gift, which completes the equipment of the Church building, and adds greatly to the working facilities of the Parish.

On January 5, 1894, Mr. Franklin D. Williams resigned the treasurership and Mr. George B. Little was elected to succeed him. On November 11, 1894, the Wardens and Vestry gave official consent to the establishment of the Parish of All Saints at Beaconsfield Terrace. On May 10, 1896, the Wardens and Vestry at a special meeting received an offer from Miss Sarah E. Whittemore of a pair of brass vases for the altar in memory of the first rector, which was referred to the Wardens with full power. On October 4, the same year, another special meeting voted to accept from Miss Eliza C. Cleveland a memorial tablet to her mother to be placed on the South wall. On April 3, 1899, at its last annual meeting in the Nineteenth Century, the corporation voted the Music Committee full power to arrange for the installment of the new organ.

In 1903, Dr. Augustus Thorndike, who had been Junior Warden since the death of Mr. A. P. Howard in 1902, was elected Senior Warden to succeed Mr. F. W. Lawrence, deceased, and Judge Philip S. Parker was chosen Junior Warden. These two Wardens served con-



## FORTY YEARS OF PROGRESS

tinuously for nearly a quarter of a century, or until 1927, when Dr. Thorndike resigned, and Judge Parker was elected Senior Warden and Colonel Edward B. Richardson, for many years a vestryman, was chosen Junior Warden. In 1904, Mr. George F. Hussey, was chosen clerk of the corporation, succeeding Mr. H. G. Woodworth, resigned, and has served in that capacity for thirty-two years. In 1905 he was elected a vestryman. In 1905, the corporation voted to continue Sunday services throughout the summer, which custom has been continued until the present time. In 1913, Mr. Henry M. Goodrich, after twenty years service as organist, resigned, and was succeeded by Mr. W. A. Paul, who served until November, 1916. He was succeeded by Mr. E. Rupert Sircom, whose father Frank R. Sircom, sang for many years in the Church choir. He was succeeded in 1924 by Mr. Gardner C. Evans.

In 1913, the first enlargement of the Parish House was made, at a cost of \$7,563.09.

In 1914, Dr. Thorndike presented the Church with a beautiful memorial cloister and Mr. Henry Howard gave the memorial door and entrance to the transept.

In 1918, the church steeple, having been declared unsafe, was taken down, the stones therein being used in connection with the second Parish House enlargement in 1922. A new steeple was built in 1934, the cost being met from a fund established by Mrs. Susan Mason Loring, a sister of Bishop Lawrence, for the purpose of meeting the needs of church edifices in the Massachusetts diocese, and elsewhere.

## CHAPTER IX

### REVEREND HENRY KNOX SHERRILL RECTOR 1919-1923

ON April 21, 1919, with the approval of the corporation the Wardens and Vestry decided to extend a call to Reverend Henry Knox Sherrill to become fourth rector of the Church, effective September 21 of that year. Bishop Lawrence was so notified and approved the decision and on April 23, the Wardens and Vestry formally voted to extend the call, and on May 14, Mr. Sherrill's letter of acceptance was received.

On the Sunday following Easter of that year a service was held in memory of those members of the parish who had made the great sacrifice for humanity in the World War.

Mr. Sherrill, the fourth rector of the Church, was born in Brooklyn, New York, November 6, 1889, the son of Henry William and Maria Knox (Mills) Sherrill. His grandfather, Reverend Goldthwait Sherrill, was a Congregational minister and served parishes in Wisconsin and Missouri when those states were really frontiers and the ministry was largely missionary work. His father was an Episcopal church warden and his mother a life-long communicant of the same church body. Young Mr. Sherrill graduated from the Brooklyn Polytechnic Preparatory School at the age of fifteen, attended Hotchkiss School in Lakeville, Connecticut, one year, and graduated





*(Photo by the Craftsman Studio, Boston)*

RIGHT REVEREND HENRY KNOX SHERRILL, D.D., LL.D.





## REVEREND HENRY KNOX SHERRILL

from Yale University in 1911, and from the Episcopal Theological School in Cambridge in 1914. He was ordained in Trinity Church, Boston, and from the time of his graduation until 1917, was assistant to Reverend Alexander Mann, D.D., rector of that Church. In his position as curate, he attracted unusual attention because of his ability as a preacher and his facility in winning the esteem and good-will of men.

In 1917, Mr. Sherrill enlisted as a Chaplain in the Massachusetts General Hospital Unit known as Base Hospital Number 6 of the American Expeditionary Force. A farewell service for this Force was held in Trinity Church, Boston, and it sailed for France on July 11, 1917. Mr. Sherrill served for some eighteen months as Chaplain in Base Hospital Number 6, three miles from Bordeaux, attending the wounded and dying in a hospital having over 4000 beds. At first under Red Cross auspices, he was later commissioned as a United States Army Chaplain with the rank of First Lieutenant. After his long service in Base Hospital Number 6, he was transferred, in January, 1919, to the position of headquarters Chaplain of the First Army at Bar-Sur-Arbe, France, where he remained until March, 1919, when he returned to the United States and was mustered out of the service. On being asked, at one time, why he entered the ministry, Mr. Sherrill replied: "I have always felt that the great need of the world is character such as is revealed in the life of Christ. The ministry offers the best field in which to help make such character possible." Regarding his idea of religion, he said on the same occasion: "Religion is the simple natural sense of companionship with God, who is a Living Father as revealed in the life and teachings of Christ,—a personal living relationship, even of

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friendship. If a man believes that God is his Father, and the Father of All, he cannot fail to treat his fellows as true brethren. This applies to industry as to every other way of life. What the world always needs is men and women who can put away petty distinctions and work for the common good. The Church is no club for a few people who live in the neighborhood, but a great missionary for men and women who are experiencing a living Christ and are spreading the truth to the ends of the world."

With the coming of Mr. Sherrill as rector, in September, 1919, the Church of Our Saviour took on new life. His preaching attracted many young people, both from within and without the parish. On September 23, 1919, Mr. Frederic Cunningham resigned the treasurership of the Church which he had held since April, 1906, and on October 22, Mr. A. K. Gardiner was elected treasurer. Mr. Sherrill was formally instituted on October 5, Bishop Lawrence officiating. At that ceremony the chancel and altars were decorated with white chrysanthemums, in memory of Harold H. Fletcher, a young member of the parish who had passed away in 1912 and whose funeral was held in the Church on July 28 of that year. It was deemed appropriate that, with the coming of a young rector, youth should be so commemorated. Early in October, the Sunday School resumed its sessions under the superintendency of the new rector with sixty-five scholars, the number soon increasing to one hundred and thirty-five. It very soon appeared that the parish house was too small to accommodate the growing Sunday School and it became necessary to use three rooms in the rectory for overflow classes. The subject of enlarging the parish house began to receive consideration and



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became increasingly dominant for the ensuing two years.

On the afternoon of November 14, the corporation tendered a reception to the rector's mother, Mrs. Maria Knox Sherrill, and the rector, in the Parish house, some two hundred and seventy-five persons attending.

In the summer of 1920, Mr. Sherrill conducted a two-weeks' camp outing for the choir boys.

In February, 1921, the Warden and Vestry, after discussion, voted to accept with thanks a pair of eucharistic candlesticks, for the altar, from Mr. Paul Hubbard, in memory of his mother, and the custom of using lighted candles upon the altar was adopted.

In 1922, Miss Ethel Amory presented the Church with a set of altar books and a fund for their upkeep in memory of her brother, Mr. Ingersoll Amory. Also in that year the Women's Organization and the Men's Club were consolidated into a branch of The Church Service League, a new organization established by the Episcopal Church in the Nation.

Under Mr. Sherrill's direction the Church acquired quite a reputation for the production of Easter and Christmas pageants. The Diocesan Commission on Pageantry requested that it produce a model pageant at the fall meeting of the Sunday School Union which was held in Trinity Church, Boston, October 15, 1921. This request was granted, the religious Old Testament mystery play *Rebekah* being given on that occasion, under the direction of Miss Dorothy Parker (now Mrs. Wheatland) and Mr. Alfred Johnson, both of this Parish.

In 1921, an unusually happy event for the parish occurred in the marriage, in The Church of Our Saviour, of the rector, Mr. Sherrill, and Miss Barbara Harris,

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daughter of Mr. and Mrs. George Harris of Brookline.

During 1921, committees appointed for the purpose held several conferences with Mr. Royal Robbins relative to the purchase of his large residential property, just South of the Church on Carlton Street, for use as a parish house and Sunday School rooms. However, it was impossible to make satisfactory arrangements with Mr. Robbins, and after plans for enlargement of the old parish house as presented by Mr. W. H. Kilham, an architect, who was a member of the corporation, had been discussed at length and revised, the building committee consisting of Dr. Augustus Thorndike, Mr. S. C. Payson and Mr. F. K. Partridge, were authorized to secure bids and proceed with the enlargement which was effected during the year at a total cost of \$38,023.46.

During the summer of 1922, the interior of the church edifice was completely redecorated through the generosity of Mr. Henry S. Howe, a long-time member of the vestry.

During the year 1922, the subject of changing the method of electing the officers and vestry of the Church was much discussed. The Men's Club voted unanimously in favor of having such officers elected by the Parish instead of by the corporation, a self-perpetuating body, as had been the custom since the Church was organized in 1868. In order to effect this change it would be necessary to enlarge the corporation to include every member of the Parish. The corporation did not wish to take action without first ascertaining the sentiment of the Parish. Accordingly, a special parish meeting was called to vote upon the question. Only 36 members attended and that number included thirteen members of the corporation. After a most thorough discussion, two votes were taken.

## REVEREND HENRY KNOX SHERRILL

On the first ballot members of the corporation did not vote. This ballot resulted in ten votes in favor of a change and eleven votes against it. Eight persons present did not vote at all on the second ballot when thirteen were recorded in favor of a change and sixteen against it. Thus this Church decided not to adopt the system of government which was becoming rather common in other churches in the diocese. The corporation discussed the subject at two subsequent meetings, but took no definite action and the matter was dropped.

Mr. Sherrill's war experience made a tremendously deep impression upon his sensitive soul. It colored his entire ministry in Longwood. Once while rector of The Church of Our Saviour he recorded the following, in a report of his service in France: "As I write in my quiet Brookline study, there is still with me the picture of those long rows of sufferers, over four thousand of them on Armistice Day. I can in imagination be again at the bedside of some boy who is passing over—so far from home—I can take once more that familiar journey to the cemetery at Jalence. We had many good times. Yet there is through the memory of it all, like a nightmare, the consciousness of the utter loss of war. If we bear testimony, as we should, to the heroism of our men at the front in France, we must also testify out of our experience in a hospital that, when war becomes necessary, then it is the tragedy of the Cross."

Of Mr. Sherrill's service as Chaplain at Base Hospital Number 6, Colonel Frederick A. Washburn, commanding officer of the Massachusetts General Unit, said: "He was a great man in the Unit, universally liked and respected. He looked like a boy when he came to us, but always did a tremendous amount of work. The men in the hos-



## THE CHURCH OF OUR SAVIOUR

pital all looked up to him. He was no prig but could see a joke; yet, when the time came when his spiritual qualities were essential, he was there every time. At one time we had 4300 patients, train-loads of them coming in night and day, straight from the front; a man's job it was and much more than his duty he did always."

Mr. Sherrill's service as rector continued for nearly four years, the period being marked by a steady growth of the Church in all departments. In the winter of 1923 he received a call to become rector of St. Paul's Church, Rochester, New York, and also a call to a church in Chicago. He visited each city to confer with the vestries that had called him, but finally declined both calls. In March of that year he accepted a call to become rector of Trinity Church, Boston, to succeed Reverend Alexander Mann, D.D., who had been elected Bishop of the Pittsburgh diocese. It was a little less than nine years from the time he began his ministry in Trinity Church under Dr. Mann until he became rector of that great parish as Dr. Mann's successor. The ceremony of institution was held May 27, Bishop Lawrence preaching the sermon. He had preached his farewell sermon in the Church of Our Saviour on May 20, one week earlier. On March 25, Bishop Slattery, preaching in Trinity Church spoke of Mr. Sherrill as one who would come to Trinity with earnestness of purpose and as a worthy successor of the great churchmen who had served as rectors of that great parish.

At the time of his call to Trinity Church, Mr. Sherrill was asked for his views concerning the Church and its prospects, and, in answer to numerous questions, expressed himself as follows:

"The Church is stronger today than ever. Two genera-

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tions ago a man who wanted any public office, or expected to be honored in his community, would have to go to Church whether he wanted to or not. This resulted in a certain measure of compulsory attendance and lip service. Today people go to Church for the sole reason that they believe in doing so. This is the more significant when one considers how many distractions there are for Sunday. People always crave religion. In the last analysis they find it absolutely necessary. At the bottom of every man is the religious instinct which will not let him be happy when he knows he isn't obeying what is best in him. He knows that God alone gives his life meaning, significance. God has given him an inalienable instinct to look up and not down. That is religion. I am not bothering about whether this world is worse today than it was two hundred years ago. The great fact is that the Kingdom of God hasn't come, that we are in desperate need of its coming and that there is an enormous amount to be accomplished by all of us before it can possibly arrive. The thing is not to waste time lamenting but to work for truth and life.

"The scientists who say that the Church is too dogmatic and behind the times, have been saying that ever since there were scientists and a Church. They are wrong. Science and religion are not incompatible. They are simply not the same and should never be confounded. They cannot conflict because they do not occupy the same sphere. Science is the study of life as it is. Religion concerns itself with the ultimate realities.

"The Bible is the revelation of truth as it appeared to different ages. In this wondrous book we find the spiritual conceptions, the visions and revelations received by man through his whole moral development from the



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nomadic period of society, when an eye for an eye and a tooth for a tooth was his idea of obligation to his fellow-man, to the Sermon on the Mount and all it has meant for humanity in its difficult and toilsome progress toward the light. There isn't room for doubt and there isn't time for it. There are things to be done. It isn't a question of 'Can you.' It is a question of 'Will you.' The man who troubles too much about his own unworthiness is thinking of himself and not of his job."

Relative to the social side of Church work, Mr. Sherrill said in the same interview: "The Church should extend its work into the practical life of the community as far as is necessary for its moral welfare. Where there isn't milk for babies the Church should assist in getting it. Where boys and girls need healthy and decent amusement, the Church can be of incalculable assistance. The Church, retaining the fundamental purpose and purity of its ideals, must make itself as adaptable as possible to the needs of its community. The strength of a Church lies less in the numbers of its congregations than in the spirit within it. Hence artificial methods of attracting attendants are most undesirable. If those who are active in the service of the Church have their heart in their work and feel bound together by deep and lasting convictions in a great cause, there need be no fear of the life and effectiveness of its service."

On May 3, 1929, Mr. Sherrill was elected Bishop Coadjutor of the Diocese of Pennsylvania, which sent a strong delegation to Boston to urge his acceptance, but, after due consideration, he declined the election, even though that diocese is considered second only to New York in rank and importance in the Protestant Episcopal Church. After the declination, Mr. Sherrill, in a



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discourse in Trinity Church, gave what were assumed to be his reasons for remaining with that Church. He said: "The primary purpose of the Church in general, and for any parish in particular, is to touch men with the spirit of the Living God. It is easy to feel that the main purpose of the Church is social service, important as that may be, or that the Church is a place where lectures may be given on current events. It seems as if, in the thought of the present generation, the main purpose of the Church is to give entertainment. We are here for the purpose of worshipping God, Sunday after Sunday, through a series of services, and it is our purpose and our opportunity to bring together men and women, boys and girls, from all walks of life, that in this place, dedicated to the worship of Almighty God, they may feel the power of the Spirit, and go out into ordinary walks of life transfigured, inspired, strengthened. I can conceive that within a short time we shall have a chance to have full services of worship every day of the week. I see great throngs passing this Church every day and I long for the time when congregations will be worshipping in this Church every day, and I hope that some day we may have a chapel seating from 150 to 200 people, wherein a more intimate atmosphere may be established than is possible in a great Church. More and more I hope that the people of this community will observe that the doors of this Church are always open and that they may come in at any time and practise the presence of God. If this Church should be filled five times a day I would not dare be satisfied while I think of the hundreds of thousands of people who are outside of any Christian Church, yet who are children of God and religious at heart."

In June, 1929, Yale University, his alma mater, con-

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ferred upon Mr. Sherrill the honorary degree of Doctor of Divinity.

In a previous Chapter, allusion was made to the fact that in the early life of this Church a young parishioner received from its officers a certificate endorsing him for Holy Orders, thus beginning a career in the Episcopal Church ministry of one of the Church's greatest bishops, the Right Reverend William Lawrence, D.D. This Church also has the satisfaction of having had as its fourth rector a clergyman who went straight on to the high office of bishop, for on May 8, 1930, Dr. Sherrill was elected ninth bishop of Massachusetts, on the first ballot, at the 145th annual convention of the diocese, being nominated by Reverend Edward T. Sullivan, D.D., rector of Trinity Church, Newton Centre, the nomination being seconded by Judge Philip S. Parker, senior warden of The Church of Our Saviour of Longwood. He received 171 clerical votes out of 189, and 109 lay votes out of 113 cast. The votes showed a very remarkable, possibly an unprecedented unanimity. In his nominating address Dr. Sullivan said: "It is my privilege to name to you for the high office of bishop of this diocese esteemed presbyter Reverend Henry Knox Sherrill, rector of Trinity Church in the City of Boston. He is an indefatigable rector, a friendly brother to every layman who has had the opportunity of knowing him. As rector of a great parish he has lived in a house by the side of the road and has been a friend of men. In all his contacts with people, he carries about with him a mental shock absorber, a genial and friendly spirit. Other dioceses have sought him for their bishop. Massachusetts now has the opportunity to secure for her own the leadership and personality that is so much coveted by other great dioceses of the



## REVEREND HENRY KNOX SHERRILL

Church.” In seconding the nomination Judge Parker said: “It is a pleasant duty to me to second the nomination of a personal friend. I am sure that he will be a proper bishop for this diocese. Reverend Dr. Sherrill is young in years but mature in experience. He is a man of our own diocese; he is a scholar, a leader, wise in administration, gentle in personality, sound and orthodox in theology, a christian, an able man. What more do you want than that?”

On June 19, 1930, Boston University conferred upon the new bishop the honorary degree of Doctor of Laws.

The consecration of Dr. Sherrill as bishop took place in Trinity Church, Boston, October 14, 1930, in the presence of many bishops, the clergy of the Massachusetts diocese and many other dioceses and other communions. The ceremony was conducted by the presiding bishop of the Protestant Episcopal Church, the Right Reverend James DeWolf Perry, D.D., of Rhode Island, with the assistance of Bishop William Lawrence and Bishop Coadjutor Samuel G. Babcock of the Massachusetts Diocese and Bishop Alexander Mann of Pittsburgh. Bishop Lawrence preached the consecration sermon. Other bishops in attendance were the Right Reverends Benjamin Brewster of Maine, John T. Dallas of New Hampshire, Thomas F. Davies of Western Massachusetts, J. L. B. Larned and Ernest M. Stires of Long Island, Francis M. Taitt of Southern Ohio, Philip M. Rhineland, formerly of Pennsylvania, Robert L. Paddock (retired) formerly of Oregon, Logan H. Roots missionary bishop of Hankow, China, and Bishop William F. Anderson of the Methodist Episcopal Church, New England area. The presenting bishops were Dr. Babcock and Right Reverend Julius W. Atwood. In the great congregation were



## THE CHURCH OF OUR SAVIOUR

three college presidents—Reverend Daniel L. Marsh, D.D., of Boston University, Miss Ada L. Comstock of Radcliffe College and Miss Ellen F. Pendleton of Wellesley College. The service was followed by a luncheon in the Copley Plaza Hotel. In the evening, Bishop and Mrs. Sherrill and other church leaders were accorded a reception in the Museum of Fine Arts which was attended by several thousand people without regard to religious or church affiliation.

In addressing the Episcopalian Club of Massachusetts shortly after his election to the Bishopric, Dr. Sherrill said: "If I felt that as Bishop I was to be a mere administrator, raising and investing funds, and sitting in an office all day, no power on earth could have made me leave Trinity Church. I long to be out in the field. Scores of ministers in the diocese need help and encouragement, also the vestries and candidates for the ministry. I hope to broaden the responsibility of laymen and free the clergy and bishop for spiritual leadership."

By his own choice, Bishop Sherrill conducted his first confirmation service in The Church of Our Saviour, October 20, 1930, it being the Church in which he first served as rector. Dean Henry B. Washburn of the Episcopal Theological School in Cambridge assisted the new rector, the Reverend Henry McF. B. Ogilby, in conducting the service and presented two students from that school as candidates for confirmation. Candidates for confirmation also were presented from All Saints Church in Brookline and from The Church of the Advent in Medfield. In his first sermon as a bishop, preached on that occasion Dr. Sherrill took for his subject the words: "Christ the Hope of the World." He reviewed the current confusion in thinking, saying: "There are millions of

## REVEREND HENRY KNOX SHERRILL

people throughout the world who are hungry for spiritual truth, who long for something real in a world of change. They have been perplexed by the many changes in thought due to the discoveries of scientists. They have been discouraged by the breakdown in moral sanctions following the tragedy of the World War. They do not know where to turn for guidance. What have Christ and the Church to give to these people? They can give testimony to the reality of the eternal life of the spirit; the challenge of the teaching of Jesus; the account in history of one who lived victoriously, and is the Revealer of God. Christ is the hope of the world. He gives to each one of us Victory. We have no right to be discouraged or fearful. We welcome all progress and all truth because Christ is the Way, the Truth and the Life."

Following this service a reception was held in the Parish House where every member of the congregation was given opportunity to meet Bishop and Mrs. Sherrill. The corporation presented the Bishop with a clock which had a painting of The Church of Our Saviour on the lower door.

## CHAPTER X

REVEREND HENRY McF. B. OGILBY  
RECTOR 1923—

ON March 31, 1923, eight days after the receipt of Reverend Mr. Sherrill's resignation, which was written March 23 of that year, the corporation of The Church of Our Saviour, appointed a committee of seven persons, headed by the Senior Warden, Dr. Augustus Thorndike, to secure a new rector. On the same day the vestry signed the application of Mr. Sumner J. Brown for Holy Orders.

On June 29, on recommendation of the committee on rector the corporation instructed the vestry to extend a call to Reverend Henry McF. B. Ogilby, rector of the Church of the Good Shepherd in Watertown, which was done. A luncheon was tendered Mr. Ogilby at the City Club, Boston, July 5. Soon thereafter his letter of acceptance was received.

Mr. Ogilby began his duties as rector of this Church on the third Sunday in September and on November 16 a reception was tendered to Reverend and Mrs. Ogilby in the Parish House, which was largely attended.

Reverend Henry McFahlan Brinkerhoff Ogilby, fifth rector of The Church of Our Saviour, was born in Jamaica Plain, November 4, 1885, was confirmed in St. John's Church in that district of Boston and was educated in the Roxbury Latin School and Harvard University, grad-





REVEREND HENRY McF. B. OGILBY  
Chosen Rector in 1923





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uating from the latter in 1907. After graduation he taught for three years in St. Paul's School, Concord, New Hampshire. Entering the Episcopal Theological School in Cambridge, he received a Master's Degree in 1911 and the degree of Bachelor of Divinity in 1913, being ordained deacon in the latter year. For two years thereafter he was assistant to Reverend George R. Hazard, rector of Grace Episcopal Church in Manchester, New Hampshire. While engaged in that work he was ordained a priest. In 1915, he became rector of the Church of the Good Shepherd in Watertown, Massachusetts, where he served until called to The Church of Our Saviour in 1923 to succeed Mr. Sherrill. In Watertown, Mr. Ogilby emphasized organization work, especially among young people and scouts. He served on the City's Park Commission, was for three years chairman of the playground committee and was also chairman of the Board of Education Committee on Young People. For one season he was instructor of young people's work at the Concord, New Hampshire conference. In 1922, he succeeded Reverend Edward T. Sullivan, D.D., as editor of The Church Militant, the diocesan paper, which position he held until the summer of 1936. A brother, Reverend Remsen B. Ogilby, is president of Trinity College, Hartford, Conn. Mrs. Ogilby, prior to her marriage, was Miss Anne Elizabeth Freeman.

The ceremony of institution of Mr. Ogilby was held October 28, 1923, Bishop Lawrence preaching the sermon.

At a meeting of the corporation, October 29, 1926, the following message signed by the wardens was authorized to be sent:

To the Rector, Vestry and People of  
All Saints, Brookline



## THE CHURCH OF OUR SAVIOUR

The Corporation of The Church of Our Saviour, Longwood, meeting this day, wish to extend to you their hearty congratulations on the completion and consecration of your beautiful church.

We are glad and proud to be your neighbors. May God prosper your efforts in the years to come as He has so abundantly blessed your work for the Kingdom in the years past.

Signed    Augustus Thorndike }  
             Philip S. Parker        } Wardens  
             Alfred Johnson, Treasurer,  
             Edward B. Richardson,  
             Augustus W. Soule,  
             Benjamin K. Hough,  
             Walter H. Kilham,  
             George S. Parker,  
             C. Clifford Payson,  
             F. Tracy Hubbard,  
             I. Lloyd Greene,  
             J. H. Ellis,  
             George F. Hussey, Clerk,  
             Rev. Henry McF. B. Ogilby

On February 21, 1924, the corporation voted to accept with thanks a donation towards the Church debt by relatives of Mrs. F. W. Lawrence as a memorial of her.

On February 13, 1925, the rector, Reverend Mr. Ogilby, made an appeal to the corporation for the creation of an endowment fund. The corporation voted approval of the idea and appointed a committee to further the project. On May 26 of the same year, the corporation voted to send a letter relative to the endowment, as prepared by Reverend Mr. Ogilby, to every member of the parish, and on October 2, Mr. Ogilby read to the

## REVEREND HENRY McF. B. OGILBY

corporation a letter from Bishop William Lawrence enclosing a check for a substantial sum to start the endowment fund. At the meeting on October 2, Dr. Alfred Johnson was elected treasurer to succeed Mr. A. P. Gardiner, resigned. On the third Sunday in October, 1925, the credence table, a memorial to Reverend Reginald H. Howe, D.D., was dedicated. On April 26, 1927, the corporation voted to place a tablet in the Choir room in Memory of Mr. George H. Carnes. On November 22, 1927, the corporation voted to add to the endowment fund a bequest of \$2000 left to the Parish by Miss S. Elizabeth Huntington. On November 13, 1928, the corporation voted to accept with thanks the gift of a memorial prayer desk for the Chancel from Mrs. W. E. Lewis and the gift of a plaster cast of Bishop Lawrence from Mrs. Harold Peabody. It was also voted to consolidate the various Church trust funds. On November 19, 1929, the corporation voted to extend hearty thanks to Mr. F. Tracy Hubbard for a copy of the Madonna Della Vina by Murillo, the original of which is in the Cossini Gallery in Rome.

On April 13, 1933, the Wardens and Vestry confirmed a previous vote of the corporation for the sale of the real estate owned by the Church on Monmouth Court.

On September 27, 1933, the corporation unanimously adopted the following minute: "This being approximately the tenth anniversary of the institution of Reverend Mr. Ogilby as rector of The Church of Our Saviour, the corporation at this meeting voted to place the following on its records: 'During the ten years of the rectorate of the Reverend Mr. Ogilby he has shown his sincere devotion and loyalty to the parish, and in appreci-

## THE CHURCH OF OUR SAVIOUR

ation of his and Mrs. Ogilby's deep interest in our Church we here record our gratitude and pledge him our support in his work in the future.' "

The construction of the present steeple on The Church of Our Saviour came about in this wise: At a meeting of the corporation September 29, 1933, a letter from Bishop Lawrence to Senior Warden Philip S. Parker was read stating that in her will, dated April 21, 1921, his sister, Susan Mason Loring, wife of Mr. Justice William Caleb Loring, and fifth child of Amos A. and Sarah E. Lawrence, bequeathed the sum of \$150,000 from the residue of her estate to three trustees—her brother William Lawrence, her sister Hetty S. Cunningham and her nephew William A. Lawrence—the same to be used, after the death of her husband, for religious purposes, expressing a preference that the same be expended in providing handsome, durable Episcopal churches. Following Mrs. Loring's death March 10, 1923, it was found that the residue of her estate fell \$3294.43 below the \$150,000 devised. Mrs. Cunningham, who had received a legacy from her sister, Mrs. Loring, insisted upon making up the deficit. The three trustees, reduced to two by the death of Mrs. Cunningham August 20, 1931, expended portions of the fund for the construction or reconstruction of Churches or for other religious purposes, in Japan, the South, the earthquake district of Los Angeles and in the Massachusetts diocese. The letter offered \$13,000 from the fund for the construction of a new spire on The Church of Our Saviour from plans of Messrs. Allen and Collens, architects, and a contract by the Casper Ranger Construction Company, provided the corporation, within two years, should put the masonry and other external parts of the Church and con-



## REVEREND HENRY McF. B. OGILBY

nected buildings in such excellent condition as meets the approval of the architects.

A letter from the Senior Warden, Philip S. Parker, to Bishop Lawrence also was read in which the writer stated that the corporation, meeting September 27, 1933, authorized him to express the corporation's great appreciation of the gift, and its acceptance of the same with the terms mentioned in the Bishop's letter, it being understood that the words "excellent condition" in the Bishop's letter be interpreted as meaning "good or sound condition." The Bishop's letter suggested that any portion of the \$13,000 not expended might be used to provide a memorial for the two sisters, in glass or tablet form, as approved by the trustees.

The corporation appointed Edward B. Richardson, Philip S. Parker and Benjamin K. Hough a building committee with authority to sign a contract with the Casper Ranger Corporation. The other work to be done on the buildings, in order to comply with the conditions, was placed in charge of Philip S. Parker, E. B. Richardson and I. Lloyd Greene. The work of constructing the new spire was begun in the autumn of 1933 and completed early in 1934, at a total cost of \$14,274.70, the cross involving an extra expense of \$132.00.

During the first few years of Mr. Ogilby's rectorate the Church and Parish suffered the loss by death of several old and prominent members, special notice of which was taken by the corporation.

Mr. Charles Pelham Greenough, who had been a member of the corporation for thirty years, died November 22, 1924. At a meeting of the corporation December 15 of that year, the following resolution was adopted: "Mr. Charles Pelham Greenough who died November 22,

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1924, had been a member of the corporation of The Church of our Saviour, Longwood, since March 26, 1894. During his long service he showed his loyalty to the Church and to the Parish by his great interest in all important matters which affected its life and welfare. He was always ready with valuable counsel and assistance to do his part when called upon. We, his fellow members and friends, rejoice that we were privileged to be associated with him in the official life of the Parish, but bow with resignation to the Will which has called him to Eternal Life in the communion of the many Saints who have loved our Parish and helped to make it what it is.

Two years later, Mr. George H. Carnes who had been very useful to the Church for some years as assistant organist and in other ways, passed to his reward. At a meeting of the corporation, October 29, 1926, the following resolution was unanimously adopted: "Whereas we, members of the corporation of The Church of Our Saviour, Longwood, have learned with sorrow of the death of George Henry Carnes, a fellow member of the Church and of the Corporation and a devoted fellow worshipper in our Parish, and whereas we all feel that his wonderful devotion to the practical and the spiritual work of the Church has been a constant inspiration and example to us all, therefore, be it resolved that these resolutions be spread upon the records of this meeting as a token and mark of our love, thankfulness and respect for his valued example and friendship, and that the Clerk be instructed to send a copy to his relatives and family."

In 1930, the Parish suffered the loss of Mr. Frederic Cunningham, who had held the position of Church treas-



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urer for many years. At a meeting of the Corporation October 31, 1930, the following resolution was adopted: "Whereas our Parish has lost through the recent death of Frederic Cunningham a loyal friend who had been our parish treasurer from 1906 to 1919, therefore, be it resolved that at this meeting of the corporation of The Church of Our Saviour we express our appreciation of his sterling character, our deep sense of loss and our sympathy with his family, and furthermore, we direct that this resolution be spread on the records and a copy be sent to his family."

On May 7, 1931, the corporation authorized the Clerk to send a letter of thanks to Mrs. Frederic Cunningham for a gift of \$1000 towards the indebtedness on the Parish House.

During the year 1931, the members of the Parish were especially grieved by the loss of Mr. Henry S. Howe, who for many years had been one of the most staunch and dependable supporters of the Church, as well as a devoted worshipper. Very soon thereafter came the death of Mr. E. C. Brush of the Vestry and then came that of Mrs. Frederic Cunningham, a sister of Bishop Lawrence, who died very suddenly at her summer home in Hubbardston.

At its annual meeting January 19, 1932, the corporation adopted the following resolutions, presented by special committees: "In the death of Henry S. Howe, the Parish of The Church of Our Saviour has lost a devoted parishioner and a generous supporter; the community a valuable citizen, and the business world an outstanding example of what a man should be in his dealings with his fellow-men; wise, efficient, arduous in whatever he undertook to do and of unquestioned integrity of act



## THE CHURCH OF OUR SAVIOUR

and purpose. Away from the business world his life and his kindly charming manner and personality earned him the devotion of his wife and children and the affection and respect of friends, neighbors and employees. For forty-four years he was a member of the Corporation of The Church of Our Saviour and for many years one of its Vestry. He gave to the Church building its present lovely interior decoration; he gave a large sum to the clergy pension fund, and in all times of need he was generous in help and support. His fellow members of the corporation are thankful that his life of usefulness and good example was long. They are thankful too that his self-discipline and devotion to duty were rewarded by health and success and for most of his years freedom from family sorrows. They are thankful for his example of what a Christian gentleman should be and they regret for themselves, for the community and for his friends and family that he is no longer with us in flesh. We direct that the Clerk send a copy of the above to his family."

"Again it is the sad duty of the corporation to record the death of one of our honored members, Mr. E. C. Brush, who died October 26, 1931. Mr. Brush was born in St. Augustine, Florida, in 1845, and served in the Confederate Cavalry under General Joe Wheeler. He came to New England in 1889 and was elected a member of our corporation in 1907, serving twenty-four years, during seven of which he was a member of the Vestry. Mr. Brush's life work was fire insurance in which he was successful as a special agent as manager in his profession. His wife, Cornelia D. (Wood) Brush died January 10, 1925, and his son, Edwin M. Brush, died July 10, 1927. Both of them were members of this Church. Mr.

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Brush and his family were faithful members and contributors, and we all miss him."

On November 14, 1932, the Corporation adopted the following memorial:

"Mrs. Frederic Cunningham (Hetty Sullivan Lawrence) whose recent death was a great blow to our Parish, was next to the youngest child of the late Amos A. Lawrence who with his brother Dr. William Lawrence, built our Church, sixty-three years ago. As a child she came to the first services in it and she always remained one of our most loyal worshippers. As she grew to womanhood she soon became the earnest, unobtrusive helper in the Parish work which she maintained to the end. Her helpfulness was unbounded and was exhibited in many quiet ways, so that it was unnoticed, but her unsuspected influence was a power for good in our midst. Her aim was to be a doer of the word and not a hearer only; to live uprightly and to befriend and serve her fellowmen. Her activities were world-wide, so many and so various that an enumeration would be too lengthy, but in recognition of our loss and as a token of appreciation of her Christian character we hereby direct that this resolution be a part of the record of this meeting and that a copy be sent to her family."

At the same meeting, the Wardens were requested to extend the thanks of the Corporation to Mrs. Horace Binney for a gift of \$2500 in the name of her mother, Mrs. Frederic Cunningham.

Also at that meeting the corporation adopted the following memorial to Mr. James M. Hubbard: "James Mascarene Hubbard was a faithful and devout worshipper at The Church of Our Saviour, Longwood, for over forty years. He was a member of the corporation from



## THE CHURCH OF OUR SAVIOUR

January 15, 1906, until January 7, 1912, and a member of the Vestry from April 1, 1907, to January 17, 1912. He lived to be ninety-five years old and was always at his place in Church on Sundays up to a few weeks of his death. For many years Mr. Hubbard conducted Bible Classes, first for young men and later for all members of the Parish, which were always largely attended. His acute mind centered upon the interesting and important points of a subject which he developed with skill and forcefulness, while his sense of humor, always apparent, enlivened the class. It is interesting to note in passing that Mr. Hubbard was ordained a Congregational Minister in 1862, and was at one time the Pastor of the Sears Chapel. He came into the Church about 1874. He was deeply versed in English literature and held many positions of importance. But we remember especially his personal charm and gentleness, his love of nature as he studied it in his daily walks, his deep religious conviction, his interest in the Church, and as the possessor of all those qualities which endeared him to the members of the parish. We revere and delight in his memory. We think of him at this All Saints season among all the other true Saints of our Parish who have attained their reward and a place in the Blessed Company of Our Lord."

At its annual meeting, January 20, 1933, the Corporation adopted the following memoriam:

"Alfred Johnson, who was buried from The Church of Our Saviour on Sunday afternoon, January 15, 1933, at the age of 62 years, had been a member of the Corporation nine years and two months. In 1914, he bought the old red house among the trees opposite the Church. He soon became a regular attendant at our Church and



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an enthusiastic worker. He was confirmed here while Bishop Sherrill was rector. Dr. Johnson was active in the affairs of the Men's Club, served in various canvasses and drives, was treasurer of the Church for a time, lectured in the Parish house and taught in the Church School. Especially noteworthy was his influence upon the older boys and young men to whom his home and dining room were always open. An unstable, nervous temperament, which handicapped him all his life, had kept him from the Church most of the past five years. He was, however, a devoted communicant, a loyal supporter and an ardent friend of the clergy. By his promotion The Church of Our Saviour has lost a real friend."

At the annual meeting of the Corporation January 19, 1934, the Wardens and Dr. Augustus Thorndike were appointed a committee to inquire into the matter of a memorial for Mrs. Cunningham.

At a Meeting January 28, 1934, the Wardens and Vestry voted to accept the cross on the spire as a gift from Mrs. S. C. Payson as a memorial to her parents, Mr. and Mrs. William H. Lincoln, and to reserve a place in the Church for a tablet to them. The tablet now hangs on the wall near the entrance to the sacristy.

On Sunday, October 28, 1934, Bishop Lawrence visited The Church of Our Saviour, and conducted a beautiful and reverential service of dedication of the new steeple and the doors to the sacristy, as a memorial to his sisters, Mrs. Susan Mason Loring and Mrs. Hetty Sullivan Cunningham; also the new spire, given as a memorial to Mr. and Mrs. William H. Lincoln, by their daughter, Mrs. S. C. Payson. In a striking address from the pulpit the Bishop related the story of the building of the church, the motives of those who gave it and of

## THE CHURCH OF OUR SAVIOUR

those who contributed largely to its support in its early years. He then stated with great impressiveness that the days of large gifts and endowments, by people of means, to churches, hospitals, colleges, universities and foundations in this country, had passed, and if such institutions were to be supported in the future it must be by a wholehearted, co-operative giving on the part of all the people; especially The Church of Our Saviour must depend for its support upon the people of the community in which it is located and who are benefited by its presence and the service it renders.

On Sunday, January 27th, 1935, the rector, Mr. Ogilby conducted a service of dedication of a new altar cross given by Mrs. Charles F. Wentworth and Mrs. Richard Soule as a memorial to their sister, Miss Sarah E. Whittemore, who was a member of the first class confirmed in the Church and who completed her earthly life May 1, 1934.

On Sunday morning, March 31, 1935, the rector, Mr. Ogilby, conducted a short but impressive service of dedication of a new rector's stall, located back of the lectern, a gift of Mr. I. Lloyd Greene, the Church treasurer, and his family, as a memorial to Mrs. Mary Belle Greene, the treasurer's wife, who for many years was a leader in the woman's work of the church and whose sudden death in the summer of 1933 was a shock to the Church as well as to her family. The stall was designed by Mr. Collens the architect of the tower and the sacristy doors, the execution being by W. J. Ross and Company.

On June 6, 1935, Mrs. Charles F. Wentworth (Ethel Marion Whittemore) passed away after a long illness. An outstanding member of the parish from its beginning, she had been active in its work and a regular at-

## REVEREND HENRY McF. B. OGILBY

tendant at its services. Her record as a teacher in the Church School for over fifty years was unique. In diocesan work also she took a noteworthy part and was long a director of the House of Mercy. An enumeration of her service to church and parish and her many acts of private generosity would not tell the whole story of her useful life. It was what she was even more than what she did that made her such an influence in the community. Using her ample means with liberality and simplicity, able, downright but nevertheless appreciative of humor, unfailingly interested in people, she gave her friendship widely, but it was nevertheless a thing to be greatly prized. Of her character perhaps the best note was fidelity. She bore her long illness with heroism and like a feminine counterpart of Bunyan's Greatheart "when she passed over all the trumpets" must have "sounded for her on the other side."

A bronze tablet memorial to Mrs. Wentworth has been placed under the memorial window to her husband on the northerly side of the nave, which window was given by Mrs. Wentworth in 1898.



## CHAPTER XI

### THE WARDENS OF THE CHURCH

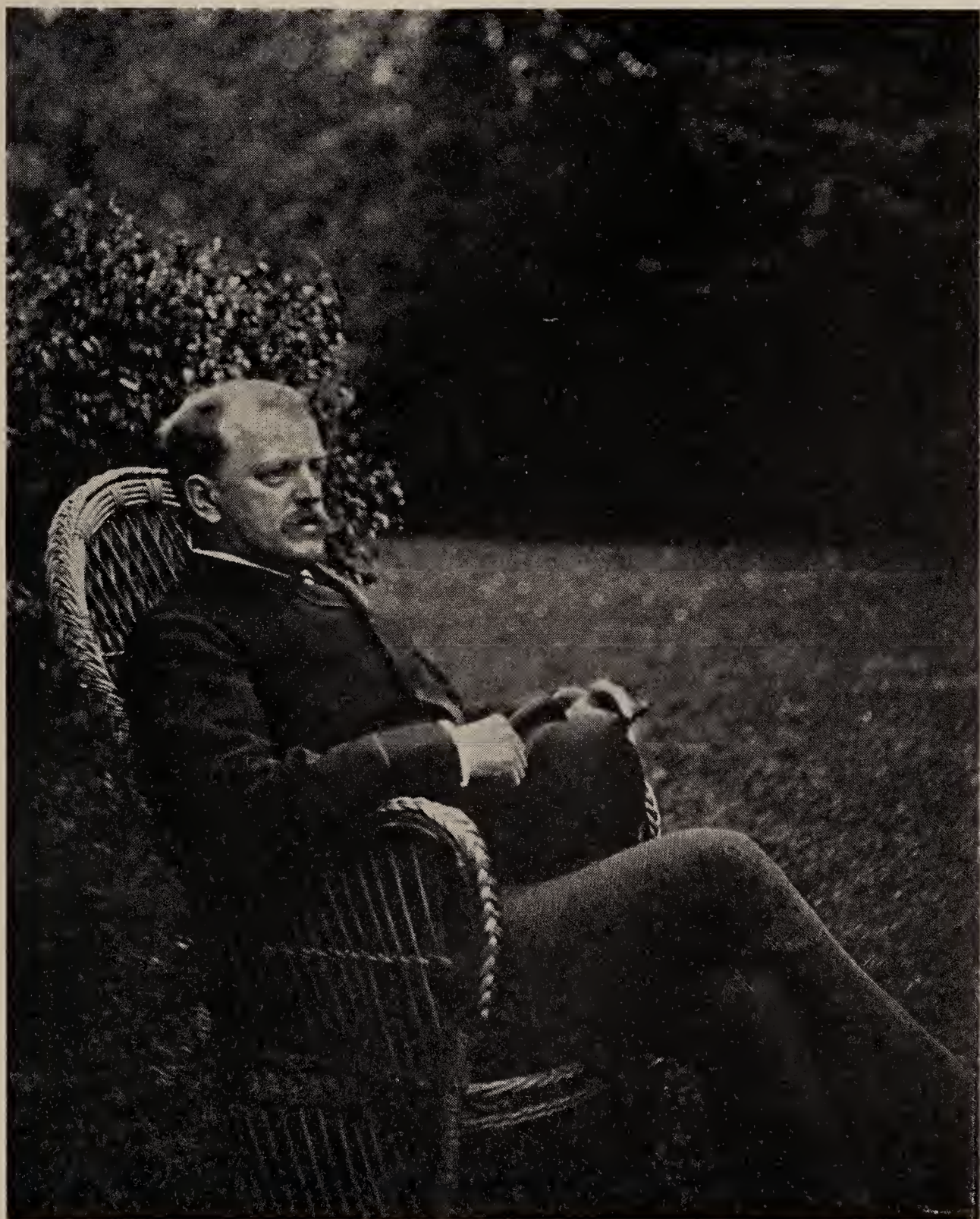
#### MEN OF STANDING AND ACCOMPLISHMENT BOTH IN CIVIC AND CHURCH LIFE

THE Church of Our Saviour has been exceptionally fortunate in its Wardens. All seven of these men have been servants of the public as well as of the Church, and noted for high character and wide influence for good in all walks of life, as well as for long and very useful service in the office of Warden. Two of them were Wardens in other churches before coming to Longwood, and others served a long time as vestrymen before their election to the higher office. For a record of the life and service of Dr. William R. Lawrence, the first Senior Warden, the reader is referred to Chapter V in this book.

#### *SAMUEL LEONARD BUSH*

*Warden 1868-1884*

Mr. Samuel Leonard Bush, one of the first wardens of The Church of Our Saviour, and associate in that office for eleven years with Dr. William R. Lawrence, one of the two founders of the Church, was born in Taunton, Massachusetts, September 27, 1811. Educated as a churchman, on coming to Boston to reside he became a member and later a vestryman of Grace Church. A friend wrote of him that "the parish became the resort



*(Photo by the Alfred Brown Studio, Brookline)*

FRANCIS WILLIAM LAWRENCE





## THE WARDENS OF THE CHURCH

of many young men over whom Mr. Bush exerted a very salutary influence. He was every inch a gentleman and attracted and held all who were associated with him. While active in every good word and work he was never obtrusive or meddlesome and never oblivious of the laws of courtesy. He was an earnest and devout believer without any narrowness or moroseness and he recommended the religion which he professed by his consistent, blameless and holy life. Whenever he entered the room sunshine came with him and we always felt enlivened as well as profited by his companionship. In 1848, Mr. Bush removed to New York where he resided seven years. Then he went to Auburn, New York, to superintend a woolen mill where he remained eleven years. Returning to Boston in 1866 he became treasurer of the Lyman Mills, which office he held until his death. He took up his residence in Longwood. He was Junior Warden of this church from 1868 to 1877 and Senior Warden from 1877 until his death in 1884."

In a resolution adopted April 20, 1884, the Wardens and Vestry said: "We will ever cherish with grateful remembrance the invaluable services he has rendered for a period of sixteen years in the cause of this church and his care and solicitude and unremitting labor for the prosperity of the Parish, and while we bow submissive to the Divine Will, we deeply lament the calamity that has fallen upon us by the loss of so valued a member. Our heartfelt sorrow is mingled with deep and earnest gratitude for the example he has left us of a consistent, faithful and christian life and that the final summons found him ready and prepared."

In his year book the Rector, Reverend Doctor Howe, wrote of Warden Bush: "We remember gratefully his

## THE CHURCH OF OUR SAVIOUR

faithful devotion to the Church's welfare and give thanks for the good example of this servant of God."

### *SAMUEL H. GREGORY*

*Warden 1879-1892*

Samuel H. Gregory, an old-time Boston merchant, and the first merchant in that city to close his place of business on Christmas Day, was born November 22, 1814, and died August 3, 1893. Having been confirmed at the age of twelve, he became in manhood a loyal and devoted churchman, being at different times connected with four Episcopal churches, holding high positions of trust in three of them. His family church was St. Paul's in Brookline. He was instrumental in the building of The Church of the Messiah in Boston and served as its Senior Warden. Later he became treasurer of St. Paul's Church in Boston. He was elected Junior Warden of The Church of Our Saviour in 1879 and Senior Warden in 1884, serving until his death nine years later.

He founded the Church Home Society in Boston (its first offices being on Charles Street in that city), a society to aid socially handicapped children, which now has 140 associates in the 217 parishes and missions in the diocese. Upon his death, Reverend Doctor Howe wrote of him in his year book: "Many years a vestryman and warden, he was full of interest in everything pertaining to the parish and was an earnest communicant."

### *FRANCIS WILLIAM LAWRENCE*

*Warden 1885-1903*

Mr. Francis William Lawrence who was elected Warden in 1884 following the death of S. L. Bush, was born in

## THE WARDENS OF THE CHURCH

Longwood, Massachusetts, in 1839. He was a son of William R. Lawrence and a nephew of Amos A. Lawrence, the two brothers who built The Church of Our Saviour. He died at his home in Longwood, March 10, 1903. Mr. Lawrence's name brings a sigh and a smile to those who knew him. He was a quiet man and a wit; a shy man and a boon companion; a sufferer yet always cheerful. His cheerfulness was based on his irrepressible spirit of fun and the patience of true christianity. From his boyhood he had severe attacks of asthma and this greatly influenced the action of his life though it failed to warp his character.

After his college days at Harvard and some courses in medicine he married Lucilla Train of Framingham and went immediately to one of the Sea Islands on the coast of South Carolina. There they lived during the years of Civil War; he practised medicine a little among his colored neighbors and enjoyed his favorite sport of shore-bird shooting.

On their return to Longwood they lived near his father, William R. Lawrence, at 108 Ivy Street, in a house built by his uncle, Amos Lawrence. In 1888, he built a house on Mountfort Street. His health did not permit the regular pursuit of business, but in 1891, he became vice-president of the Brookline National Bank, afterwards the Brookline Trust Company, and in 1896, president, which office he held until his death. He was president of the Globe Gas Light Company for many years. He served on the Board of Selectmen of Brookline, 1881-1888, being chairman for one year; a valuable service in which he showed judgment and ability. In philanthropy also he gave freely of time and money. The Boston Dispensary, Church Home Society and St. Luke's Home for



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Convalescents were his special interests. He was heartily devoted to his Church and Parish and always ready to share in its worship and activities. He was a member of the Corporation from its organization, and a warden for nineteen years until his sudden death of pneumonia, March 10, 1903. For years he was treasurer of the Guild, an organization for young people, to raise money for improvements in the Church buildings and equipment. Its meetings were held after the morning service on Sunday. The members never seemed to outgrow it and a good number of the congregation usually gathered in the Parish House on these occasions. The rector, Reverend Doctor Howe opened the meetings with prayer and then Mr. Lawrence had the floor. He led with suggestion and inspiration but the twinkle never left his eye and though he rarely laughed aloud himself, there was a constant ripple and often a shout from his audience.

Mr. and Mrs. Lawrence were fond of music and their house was a meeting place for musical clubs. They took a great interest in the Church Choir and Choir Association, giving a party annually for the latter organization, during its existence. Mr. Lawrence took an active part in the Christmas and Easter Festivals of the Sunday School and how the children and choir used to sing when he led them with his cornet, and what an amusing Santa Claus he was!

His social life suffered, as everything else, from the illness that came suddenly upon him at all seasons, causing sleepless nights when he had to sit upright, and days when he had to gasp for every breath. He loved "Toppingwold" his place at Bar Harbor, Maine, and at times kept well there for months. His many friends and the circle of

## THE WARDENS OF THE CHURCH

cousins and nieces and nephews, who frequented the house that he and Mrs. Lawrence made so attractive, still quote his quaint sayings, and remember him with strong affection and admiration.

At a special meeting of the surviving Wardens and the Vestry, on March 19, 1903, the following resolution was unanimously adopted:

Whereas, by the will of Almighty God, the Parish and The Church of Our Saviour has been deprived by death of its Senior Warden, Francis William Lawrence, we the Vestry of said Church of Our Saviour desire to record our deep sense of grief in the loss of a faithful Christian worker in the Church, a beloved friend and a valued counsellor.

Mr. Lawrence has been a constant worshipper here ever since the Church was built and presented to the corporation by his father and uncle in 1868.

After being a vestryman for several years he became treasurer of the Church Corporation in 1877, serving for two years in that capacity. He was Junior Warden from 1884 to 1892 and Senior Warden for the succeeding years until his death.

The Church owes much to his faithful work and wise counsel. As a token of our sense of bereavement we direct that this resolution be inscribed in the records of the corporation, and that a copy be sent to his afflicted family.

Concerning Mr. Lawrence, Dr. Howe wrote in his next year book:

No one has been more closely associated with the Parish from the beginning, no one in various capacities more identified with its interests, no figure in it more familiar to all our people. The community felt themselves indeed bereft when so suddenly he was taken from us.

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## ALONZO POTTER HOWARD

*Warden 1892-1902*

Mr. Alonzo Potter Howard, born in 1838, who had been a vestryman for twenty-three years, or since 1869, was elected Junior Warden in 1892 to succeed Francis W. Lawrence, who then became Senior Warden. He served as warden for ten years until his death in the summer of 1902.

The story of Mr. Howard's long service to the church and parish is succinctly told in a resolution adopted by the Wardens and Vestry on November 10, 1902, which was as follows:—

The Wardens and Vestry of The Church of Our Saviour desire to place upon record their deep sorrow and sense of personal loss in the death of their friend and associate, Alonzo Potter Howard, which took place at Bar Harbor, Maine, August 27, 1902. For thirty-three years continuously Mr. Howard served the parish as a member of the Board, having been elected a vestryman in 1869, one year after the organization, and a warden in 1892. He was a devout christian, a constant attendant at the church services, an earnest and conscientious worker, and a kindly and genial friend. He took a warm interest in all matters pertaining to the parish and was ever ready with sound advice and wise counsel. For over thirty years he was a valued member of the Committee on Music and his Christmas and Easter carols were always among the principal attractions of our Sunday School Festivals. Always faithful in his attendance at our meetings, his place in our lives and hearts can never be filled. Voted that the above be spread upon the records and that a copy be sent to Mr. Howard's family.

Concerning Mr. Howard, Dr. Howe wrote for his next Year Book:



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Not in a long time has the Parish been called to mourn one who from almost the beginning of its life has been so devoted to its interests, so lavish of his time and thought for its welfare. Both as Warden and as a member of the Music Committee he was faithful and untiring in the service of the Church.

### *AUGUSTUS THORNDIKE, M.D.*

*Warden 1902-1927*

Dr. Augustus Thorndike, who served as junior warden one year following the death of Alonzo P. Howard and then as senior warden, in succession to Francis W. Lawrence, for twenty-four years—a total service of a quarter of a century, is a son of Charles and Mary E. (Edgar) Thorndike and was born in Paris, France, in 1863. He attended the Noble School for boys on Winter Street, Boston, 1876-1880, and graduated from Harvard University with the degree of B.A. in 1884 and from the Harvard Medical School with the degree of M.D., in 1888. He served as house officer in the House of the Good Samaritan 1885-87, the Massachusetts General Hospital 1887-89, and the Boston Lying-In Hospital in 1889. In the latter year he became interested with his colleague, Dr. E. H. Bradford, in bringing about the inception of special education for crippled and handicapped children, which virtually began in 1883 at the Industrial School for Crippled and Deformed Children in Boston—a day school designed to provide for them the same benefits which the blind and deaf derive from special training and in addition to impart a modicum of proficiency in some trade or industry to enable the cripple to earn his livelihood in whole or in part in after life. He retains his interest in that school, being one of the trustees.

In the summer of 1890 Dr. Thorndike was physician to

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the Point Lookout Club on the Isle au Haut, Maine, after which he began the practice of medicine at 101 Beacon Street, Boston. He soon became Visiting District Physician to the Boston Dispensary and after two years one of the surgeons there; became Visiting Surgeon at the House of the Good Samaritan and an assistant surgeon to the Out Patient Department of the Children's Hospital, Boston. At these two institutions he had charge of children needing orthopedic treatment. He became an Orthopedic Surgeon, and taught that branch of Surgery in the Harvard Medical School, 1893-1919. He is the author of an illustrated Hand Book on Orthopedic Surgery.

Dr. Thorndike has served as President of the American Orthopedic Association and is a member also of the American Medical Association, the American College of Surgeons, the Massachusetts Medical Benevolent Society and the Boston Society of Medical Science. He has read original papers at their meetings and participated in their discussions. From 1883 to 1886 he was a member of the First Corps of Cadets, M.V.M.

Dr. Thorndike began attending The Church of Our Saviour in the Spring of 1868, at the very beginning of the Church's life. He was only five years of age. His parents had then removed from Newport, Rhode Island, and taken a residence on Hawes Street near the Church. He is one of the few survivors who remember the first rector, Reverend Elliott D. Tomkins, who called frequently upon his parents—"a young, slender man, short of stature with sandy hair, blue eyes and a very friendly but shy manner." He also remembers his mother's account of a meeting of the women of the Parish, at the home of Mrs. Amos A. Lawrence, to plan for sewing for





*(Photo by the Alfred Brown Studio, Brookline)*

Left, AUGUSTUS THORNDIKE, M.D. Center, EDWARD B.  
RICHARDSON. Right, PHILIP STANLEY PARKER





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the poor. Since there were no very poor people in Longwood at that time it was decided to hem handkerchiefs for needy students at the theological school. During most of the rectorate of Reverend Frank L. Norton, the second rector, the Thorndike family were in France. On returning in 1876 they resided in Boston and attended The Church of the Good Shepherd where Dr. Thorndike was confirmed. Removing later to Brookline they attended St. Paul's Church for a time and then returned to The Church of Our Saviour soon after the coming as rector of Reverend Reginald Heber Howe.

Dr. Thorndike recalls that when the boy choir first appeared in vestments it was considered by many as very high church.

Mrs. Thorndike is a daughter of Dr. Robert Amory, for some years Superintendent of the Church School, and granddaughter of Amos A. Lawrence, one of the founders of this Church.

Looking backward through the years, Dr. Thorndike thinks the Church has reason to be grateful for the wonderful spiritual leadership with which it has been blessed—"Tomkins, Norton, Howe, Sherrill, Ogilby, fine men, as widely different as men could be, yet each an earnest, true, loyal priest, devoting the best of consecrated lives to the service of God and the Church."

### *PHILIP STANLEY PARKER*

*Warden 1903—*

Philip Stanley Parker, who became Junior Warden of The Church of Our Saviour in 1903 in succession to Dr. Augustus Thorndike, and Senior Warden in 1927 upon Dr. Thorndike's resignation of that office, is a son of James C. D., and Maria (Derby) Parker, long-time mem-

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bers of the Parish of The Church of Our Saviour. His father was for many years organist of Trinity Church in Boston. Mr. Parker was born in Boston, January 13, 1868. His parents removed to Brookline in 1871 and as a boy, Philip attended the primary school on St. Mary's Street, the Lawrence Grammar School and the Boston Latin School, preparing for college in the Latin School from 1880 to 1886. In the latter year he entered Harvard. Being absent from college for two years he was awarded the degree of Bachelor of Arts in 1892 as of the Class of 1890. The next three years were spent in the Harvard Law School from which he received the degree of Bachelor of Laws in 1895. In the same year he was admitted to the Massachusetts Bar. In 1907 he was admitted to practice before the United States Supreme Court. For thirty-six years, Mr. Parker has been a member of Boston law firms and has been almost continually in public service. For some years from 1903, he was a member of the Boston law firm of Goodwin, Dresel and Parker. At the present writing he is a member of the firm of Goodwin, Parker, Raymond & Comstock.

Mr. Parker has been director and Vice President of the Brookline Friendly Society and Vice President of the Brookline Anti-Tuberculosis Society. From 1900 to the present time he has served as a member of the Brookline town advisory committee. From 1906 to 1923 he served as Selectman, being Chairman of the board thirteen years, from 1910 to 1923. For fourteen consecutive years he has been elected annually to be Moderator of the town meetings, a position comparable to that of Mayor in some cities. During the World War he was Chairman of the Public Safety Committee. From 1896 to 1899 he was Clerk of the Municipal Court of Brookline, a Special



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Justice of the court from 1904 until 1925, and he has been Judge of the court from 1925 to date. Chosen in 1928 to be a member of the Administrative Committee of District Courts he was made Chairman of that Committee in 1933. Since 1928 he has been Presiding Justice of the Appellate Division for the Southern District. For several years he has served Brookline as Special Town Counsel. In the history of Brookline many citizens have served the town long and faithfully, but it is doubtful if any has served in such a variety of important positions or has been more familiar with the details of town affairs and had so wide an acquaintance and commanded greater respect than has this distinguished citizen.

Mr. Parker has been equally prominent in Church and Diocesan affairs. Every year but one from 1903 to date he has been a delegate from his church to the Diocesan Convention, and since 1916 a member of the Massachusetts Standing Committee. In 1916, he was chosen a delegate from Massachusetts to the General Convention of the Protestant Episcopal Church, and has been chosen to every triennial convention since, seven in all. He served as a member of the Diocesan Council from 1920 to 1933, and of the National Council from 1922 to 1925, being chosen again for that body in 1933. In 1912, he was President of the Episcopalian Club.

In financial and fiduciary affairs, Mr. Parker's services and counsel have been similarly sought. He is a Director of the Brookline Trust Company and Brookline Savings Bank and from 1904 until its disbanding he was a Trustee of the Corey Hill Hospital, the largest hospital in the town and one of the largest in greater Boston. In 1904-5 he was Secretary of the Brookline Education Society and its President in 1906-8.

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Mr. Parker is a member of the American Bar Association, the Bar Association of the City of Boston, the Somerset Club, the Union Club, the Country Club and the Central Lunch Club, and has been a member of the Boston City Club and the Harvard Clubs of Boston and New York.

For over a third of a century Mr. Parker has been a leader in the affairs of The Church of Our Saviour and perhaps more closely identified with its management than any other member.

### *EDWARD B. RICHARDSON*

*Warden 1927-*

Edward B. Richardson was born in Savannah, Georgia, July 21, 1875, a son of Edward C. and Catherine E. (Weed) Richardson, residents of Boston. He was christened in Christ Church, Quincy, in the autumn of that year, by Reverend Reginald Heber Howe, then rector of that church, thus becoming associated, in a way, with Reverend Doctor Howe before any other member of the present corporation of The Church of Our Saviour, possibly before any other present communicant of this church, except Dr. Howe's daughter, Mrs. George S. Parker. He prepared for college in the Noble and Greenough School and graduated from the Massachusetts Institute of Technology in 1898 with the degree of Bachelor of Science in Electrical Engineering. For twelve years thereafter he was associated with a Boston firm of Consulting Engineers; and was a partner in the firm of Richardson & Hall, Consulting Engineers, 1910-1917. In the latter year the firm was dissolved as both partners entered the United States military service. Since 1920, he has been a partner in the firm of Richardson & Gay,

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Consulting Engineers, of Boston. He has served as representative town meeting member in Brookline since the inauguration of that system of town government in 1921. He also served on the Brookline Committee of Safety and for several years was a member of the Town Advisory Committee.

In 1905, Mr. Richardson joined Battery A Massachusetts Volunteer Militia, serving eight years in the ranks. In 1913, he was elected second lieutenant, in 1914 first lieutenant, and in 1916, rose to the rank of captain. In the summer of 1916 he commanded that Battery as a part of the First Massachusetts Field Artillery, National Guard, on the Mexican border. In 1917, he was chosen major of the first battalion of the same regiment and was mustered into the Federal service, his regiment becoming the 101st Federal artillery brigade of the 26th division. Going to France in 1917 he served with his regiment in Chemin-des-Dames and Toul defensive sectors, and in the Champagne-Marne and Aisne-Marne offensives. On August 3, 1918, he was promoted to the rank of Lieutenant Colonel and assigned to the 25th Federal Artillery at Camp McLellan, Anniston, Alabama, during its training period. Before this regiment was ready to sail for France the Armistice was signed and in January, 1919, Mr. Richardson was discharged with the rank of Lieutenant Colonel.

Colonel Richardson early became associated with Trinity Church, Boston, and was a member of its Church School. He transferred to The Church of Our Saviour in 1905 and received the rite of confirmation from Bishop Lawrence in 1907. He became a member of the Corporation, April 17, 1911, a member of the Vestry, January 17, 1912, and was elected Junior Warden, January 17, 1927.



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He joined the Episcopalian Club of Massachusetts in 1910, became a member of its council in 1920, was elected Second Vice President in 1922, First Vice President in 1923, and President in 1924, serving the customary one year. He also has served as President of the Men's Club of The Church of Our Saviour.

When an attempt was made to rehabilitate St. Stephen's Church in Boston, Bishop Lawrence requested Colonel Richardson to serve on the vestry of that church, but he felt he could not leave The Church of Our Saviour.

Colonel Richardson is one of three trustees of the Union Chapel at Magnolia, in the management of which he was active for years when summering in that place prior to 1922.

On September 24, 1903, Colonel Richardson was united in marriage with Miss Elsie G. Pillsbury. They reside at 25 Lenox Street, Longwood, and have four children, all of whom have been connected with the Church School of The Church of Our Saviour.

## CHAPTER XII

### THE WOMAN'S ORGANIZATIONS

A RECORD OF FAITHFUL DEVOTION AND VALUABLE AID  
DURING THE ENTIRE HISTORY OF THE CHURCH

THE history of the women's work in any parish is largely the history of organizations.

It is sometimes questioned whether organizations help or detract from the spiritual well-being of a parish. Such a question can never be conclusively answered, but this Chapter should throw some light on the subject as regards this particular parish.

The names of early leaders, memories of their personality, and of the spirit in which their service was rendered help to determine the answer. Those who took up their tasks and are still laboring will pass on the traditions of consecrated activity.

While The Church of Our Saviour has never been an institutionalized church, a study of its organized activities through the long rectorate of Dr. Howe and those of his successors leads to the conclusion that it has had an unusually varied list.

No records are available disclosing the activities during the terms of Reverend Messrs. Tomkins and Norton. The story begins with the coming of Reverend Reginald Heber Howe in 1877. Young, enthusiastic, and idealistic, he found a parish imbued with much the same spirit as

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himself. One feels a sense of youth and activity in reading the record of those days. At the end of the first twelve months he records: "A year of happy work among an earnest, willing people," and he speaks of their hearty co-operation.

The organization for Women's Work began in 1878, with the formation of the Parish Aid Society with the Rector as President and Miss Ida Whittemore, later Mrs. Richard H. Soule, as Secretary. This Society had a continuous existence of thirty-five years until it was merged into the new comprehensive Woman's Guild in December, 1911. Almost contemporaneous was the Guild, the original society of that name, founded in 1881. This worked steadily for thirty-one years until the amalgamation. Both societies at different times included men in their membership. The Parish Aid in its first year numbered 43 women and 9 men. The Guild formed a men's chapter in 1883. The two chapters had separate fields of work, but co-operated in large enterprises. This undoubtedly imparted zest to many occasions. The general officers of the enlarged Guild were men. There was a Men's Chapter, a Woman's Chapter and at different times chapters were formed for separate divisions of the work for shorter or longer periods.

From the first, the character of the two organizations differed in broad outline. Most of the work of the Parish Aid Society, in spite of its name, was for objects outside the parish, for the neighboring sections of Roxbury, for diocesan and missionary purposes. The Rector's note on the founding of this society stated: "In order to systematize the work of the Parish and by increasing the number of laborers to do it more effectively and thoroughly, a Parish Aid Society has been formed. . . . The



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membership fee is one dollar . . . it is hoped that all who can, both ladies and gentlemen, will join." They did not attempt to make money, but collected it from their members and from other parishioners at stated intervals. The society had two departments, one on employment and one on visiting the poor and sick. When organized, the first department was headed by Mrs. F. W. Lawrence, the second by Mrs. T. J. Lee. A more detailed account of this work will be given later. A return to the Guild is necessary for the purpose of a general comparison of the two societies.

The Guild devoted itself at first to helping the parish in equipment and other material needs. It raised money by all the familiar methods of such organizations—fairs, concerts, lectures, etc. A complete list of the donations of the Guild to the parish, year by year, would be too long to publish here.

During the first year, 1881, while still consisting wholly of young ladies, they raised \$199.00 and gave a piano and desk to the parish room built that year. The president was Miss M. F. Gregory, the secretary, Miss E. M. Whittemore, the treasurer, Miss E. M. Andrews. The next year they gave the tiling in the chancel at a cost of \$366.00. (This was extended when the chancel was enlarged in 1889.) From then on the list contains items such as repairs, decorating the interior of the church, providing a lending library, tiling and lighting the cloisters, buying vestments for the choir, furnishing choir stalls, enlarging the chancel, putting a motor into the organ, contributing a new altar cloth, moving the organ to its new chamber back of the transept, adding a new cross to the spire, making an addition to the Parish Room, and for years contributing to the new organ which

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was finally secured in 1900. There were many generous donors to the parish in all these years, but in general, when anything was needed or desirable, the Guild was on hand to supply it, or contribute towards it.

The record of the philanthropic activities of any parish through the latter half of the nineteenth century has more than local interest to any one studying the subject of social service. It was the time when charitable organizations everywhere were breaking away from antiquated methods and moving toward the inculcation of self-respect and self-help among the poor. For the Parish Aid Society and both its departments, Roxbury provided a laboratory in which experiments and methods could be tested. The Rector felt this and wrote in 1879: "The charitable work of the Parish in this (Roxbury) district, as it *develops*, and we learn by *experience* how best to carry it on, is constantly assuming a more definite and satisfactory shape." The Employment department specifically undertook to cut out and prepare garments to be given to the poor "to sew for a recompense thus providing them with employment and encouraging industry." The objectives of the Visiting department were: "to assist the Rector in visiting, to investigate cases of necessity and see that all reasonable wants are supplied." A subsidiary part of the Parish Aid work was taken by the Dorcas Closet, which began in the house of Mrs. T. J. Lee. There, cast-off clothing was to be sent "for distribution to the destitute and deserving." The Dorcas Closet took up a permanent abode in the new Parish building, and like the poor for whom it exists, bids fair to be always with us and to be always in need. For many years it was in charge of Mrs. Howe, the rector's wife.



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These two departments continued to be the principal agencies of the charitable work of the parish, but other projects were undertaken from time to time. These either met a temporary need and ceased when it no longer existed, or were experiments which did not prove feasible. The Young People's Parish Aid society, started by a class in the Church School in 1880, was one of these. Miss Fannie Eldredge (Mrs. Von Arnim) was its first president. It was not mentioned after those two years, and was probably absorbed by the Guild which became pre-eminent the young people's agency for Church Work.

A rather unusual and ambitious project toward self-help for poor women, was a Laundry on St. Mary's street. It was established in 1882, under the Parish Aid. The managers the first year were Mrs. F. W. Lawrence, Mrs. R. H. Howe, Mrs. C. H. Maynard and Mrs. Harrison Gardner. Its object was to provide those needing work in the Roxbury district with employment better suited to them than had been found hitherto. A particularly helpful feature was that the women were carefully taught by a competent matron to do really good work, a bit of sound policy making them permanently more employable. The laundry functioned for thirteen years and was under a committee of the Parish Aid during that time except for one year when it was taken over tentatively by the Women's Educational and Industrial Union of Boston.

Meanwhile the work in Roxbury went on steadily. At first a specified district was assigned to The Church of Our Saviour by the Rector of St. John's. During the first year cottage lectures were held there, in a vacant house, in an effort to reach the unchurched, but in general the



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spiritual care of the people was left to St. John's, Our Saviour Parish lending assistance only in cases of material need. In 1879 the women from that district began to come to the parish room to get the sewing which had been cut out for them. This custom has continued ever since, though now there are very few who want to do sewing. At the beginning they were "assembled for about an hour for instruction in household matters" and for suggestions upon any other subject that might be thought useful by the woman in charge. In 1878, ten or more women were thus helped and 172 garments given out, \$104.25 paid for sewing and \$68.25 given. One year, nineteen women were employed. This and other charities were financed by Mrs. Amos A. Lawrence.

In 1881, this district, lying in Ward XXII, Boston, was made a conference of the Associated Board of Charities and visitors from this parish worked under that board. This accounts for the fact that this church's interest in the Roxbury work has always been two-fold, in that it contributes through St. John's Parish and also through the Associated Charities, now the Family Welfare Society.

When the residence on Monmouth Court, given to the Church by Amos A. Lawrence, was sold, as recorded in Chapter X of this book, the fund derived therefrom was invested. Since it was devised by the giver that a portion of the income from this house was to be devoted to the Church's charities, a certain sum from the interest of the fund is given annually to The Church Service League and used for the charitable work in Roxbury. Because it was used at first to give employment to needy women it is called "The Employment Specialty Fund."

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The work developed from year to year. A Ward Office was established in 1882, where inquiries could be made, cases of distress reported and employers could have workers recommended to them. It was then first recorded that "the conference asks that no one give to beggars at the door."

In 1885, it was decided not to limit the work entirely to the confines of the Roxbury district, some visiting being done on the Brookline side of the line. But in general that district remains under the care of the social service committee of this parish and this has been the principal part of its work for "the Community."

The wider fields of "the diocese, the nation and the world" have not been neglected. The parish from the beginning appointed representatives to co-operate with diocesan projects. The first year book notes one such—St. Luke's Home for Convalescents. Mrs. F. W. Lawrence was this church's representative. The diocesan branch of the Woman's Auxilliary, then as now, covered the other fields. This parish in 1878 had the following representatives in departments of its work! Indian, Mrs. Robert Amory and Miss E. M. Whittemore (Mrs. Wentworth); Domestic and Foreign, Mrs. T. J. Lee; Mexican, Miss Ida Whittemore (Mrs. Richard H. Soule).

Other missionary work was the preparation of *boxes*. A good deal of criticism and ridicule has been showered upon the "missionary box"—perhaps sometimes and somewhere deserved. It may be that in an ideal state of things such boxes would not be needed, but the right kind of missionary box, prepared with loving and intelligent appreciation of the needs of the missionary family, conveys a message of interest, and a personal



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touch which, one feels, would be lacking in even the most generous stipend promptly but impersonally paid. At any rate, the missionary box survives and appears likely to do so indefinitely. This work began, as far as recorded, in 1880, with preparation of no less than ten boxes, valued at from nine dollars to \$140.80. The records do not state which organizations contributed the boxes in that year, except the \$9.00 one, which was given by a church school class. But soon the preparation of boxes became a regular part of the work of the Parish Aid. In 1881, five boxes are recorded, for diocesan and other missionary objects, the total value being \$439.69. In 1882, also five boxes were sent valued at \$627.20.

The Guild also began to use part of its energies in this extra parochial work. In 1892 or 1893 a special missionary chapter of the Guild was formed, with Miss Susan Train at its head and with ten members enrolled. In 1894, three missionary boxes are recorded, besides garments for Roxbury and gifts of money. This was not the first missionary work of the Guild, however, as it had been a custom since 1886 at least to sew in Lent for missionary objects. While the missionary chapter is noted in only two of the yearly records, the same kind of work is noted in every year up to the reorganization.

From the first the Guild had other objects than purely material ones. As early as 1885, the Year Book notes that the objects of the Guild had been considerably enlarged to promote the spiritual as well as the material interests of the parish. Committees were then formed on hospitality, caring for vestments, furniture and ornaments of the Church, etc.

These arrangements diversified the interests of the



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Guild and brought them more into line with the work of the Parish Aid Society, but all the more, unless an individual parishioner felt able to belong to both societies, there was a lack of knowledge of each other's work, a loss of comprehensiveness and much overlapping of effort. For these and other reasons it was finally decided to reorganize the societies for church work in the parish and to make one comprehensive organization. This was accomplished in December, 1911, and so began the second period of the women's work. The new organization took the name of the Woman's Guild. There were some regrets on all sides, as always when old associations and old methods have to be given up, but everyone stood loyally by the new organization. The Rector, who, not least of the parish, felt the passing of the old order, announced hopefully in the 1912 year book: "This unification, it is hoped, will secure such advantages as may come from a larger body with an augmented *esprit de corps*, a wider knowledge on the part of all (persons) of the various branches of our work and the doing away with the *question of age* limit as to membership." This last phrase refers to the fact that members of the Guild, first organized as a group of young people, so retained their loyalty and interest that they continued as members even after becoming heads of families. The Parish Aid was thus in danger of being regarded as a society for only veterans of the parish. The Rector expressed the hope that the men who had been members of the former Guild would become members of the Men's Club in which provision would be made for their co-operation with the Woman's Guild in all practicable ways.

It is touching to note how the Rector voiced an affectionate and appreciative farewell to the old societies.

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Said he: "All who have been familiar with (their) work will not take leave of these organizations without thankful appreciation of how much useful service they have rendered and the prayer that a double portion of their spirit may be upon the new Guild and Club." He warned against trusting to *organization* and quoted the remarkable text from Ezekiel; Chapter One, Verse 21, about the "whirling wheels" and "the spirit of the living creature (that) was in the wheels." This had been the subject of a notable sermon (the author thinks by Bishop Brooks) on Church organizations. In the 1913 year book Dr. Howe records: "The new parochial organization . . . has now been tested and is found to promote interest and efficiency. Its membership is much larger than that of the organizations it displaced and its comprehensiveness has allowed none of the work in which we were engaged to be neglected."

The Woman's Guild had the following officers in its first year: President, Mrs. Frederic Cunningham; Vice-President, Mrs. George S. Parker; Recording Secretary, Mrs. C. C. Payson; Corresponding Secretary, Mrs. R. H. Howe; Educational Secretary, Mrs. B. K. Hough; Treasurer, Mrs. Royal Robbins. The constitution provided for three departments:

I. *The Local Charities Department* in charge of the work in Roxbury, Brookline, and the Episcopal City Mission in Boston. This department had a head, secretary and treasurer and committees on St. Luke's Home, Brookline Friendly Society and Seamen's Department of the Episcopal City Mission. There were two sub-departments, Industrial and Visiting. The officers of these three divisions were: Miss Janet Goddard, Mrs. G. S. Converse and Miss Welch.



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II. *The Woman's Auxiliary Department*, to co-operate with the diocesan branch of the national Woman's Auxiliary. This department also had a head, secretary, treasurer, and committees on domestic, Indian, colored, diocesan, foreign and Latin-American missions. It had two sub-departments. The Junior Auxiliary and the Church Periodical Club. The head of the Woman's Auxiliary department in 1912 was Mrs. Henry N. Bigelow.

III. *The Parochial Department*, headed in 1912 by Mrs. Frank J. Donaldson. There was one sub-department, the Altar Society, of which the head was Mrs. Philip S. Parker.

The articles provided for four meetings a year, "to hear reports of departments and to listen to speeches of interest and importance."

Three agencies were carried over from the old divisions of parish work into the new arrangement. One was the Junior Auxiliary, which now became a sub-department of the parish branch of the Woman's Auxiliary (a national organization) the daughter of the latter society. It is mentioned in the parish annals in 1905 when Mrs. Wentworth and Miss Nancy Tyler were leaders and Miss Susanna Cunningham and Miss Anna Pollard secretary and treasurer respectively. In 1906, Miss Nina Bigelow was leader and in 1907 Miss Edith Williams took charge and had a long term of useful service. Other leaders were Miss Alice Porter and Miss Rosamond Bigelow. The Junior Auxiliary ceased to function when the national authorities decided that missionary instruction and work ought to be a regular part of the Church School curriculum and that it was a duplication of effort to maintain this separate organization. Nevertheless the



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Junior Auxiliary, during its years of activity, was a real force in training future missionaries and inculcating missionary spirit at home. In this parish it gathered a group of young girls, many of whom have become outstanding church workers.

The "Little Helpers" was a name given to a branch of the Junior Auxiliary for very young children. The name has since been adopted by the national department of Religious Education for an organization of infants too young for the Church School, like the Cradle Rolls of other church bodies. For many years from 1913 the Little Helpers of this parish were under the efficient and magnetic leadership of the rector's grand-daughter, Miss Dorothy Parker.

The Church Periodical Club, which occupied a place as one of the sub-departments of the Woman's Guild, had been founded in 1888. Its object was to send reading matter, chiefly periodicals, to lonely and isolated persons, missionaries and others. To do this, it enlisted the aid of people who subscribed to such periodicals and were willing to pass them on when read. Addresses of individuals were given to those who desired them and the subscriber undertook to forward the magazine regularly. Magazines in bulk also were distributed by the society, and sometimes books which were sent to hospitals, ships, mission libraries, etc. The first mention of this work in the parish was in 1897. Miss Janet Goddard was Librarian. She was succeeded, among others, by Miss Helen Morse and Miss Ruth Greenough (Mrs. Branton Kellogg). The librarian in 1934, and for several years previous, was Mrs. Augustine B. Conant. Many "human interest" stories could be told in connection with this work, and only a little imagination is needed to realize what it

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means to an isolated person to be kept thus in touch with the life and thought of the world.

Upon the general lines established on the formation of the Woman's Guild, the work of the parish is still conducted. Dr. Howe lived to see the organization well established and working harmoniously. He was more than once moved to note the harmony of the parish. In 1913, he spoke of the "peace and good will" among all, and in 1912, "The Rector notes with deep satisfaction what, so far as he is able to observe, seems to be a fine spirit pervading the people of our beloved parish, a spirit of interest and harmony acquiring under God's blessing, increasing prosperity and usefulness."

In the fall of 1920, the Woman's Guild changed its name to "The Church Service League." The organization remained practically the same as far as the Women's Work was concerned, but the Men's Club was included, also the Church School. The League aims to unite all the organized activities of the parish, and is in connection with the Church Service League of the Diocese. Thus the unifying trend in progress since 1911 reached its goal.

Heads of departments and representatives of the parish at large meet with the Rector once a month as a Parish Council.

The experience of war-time Red Cross work led to the institution of the weekly Workroom, which has become an outstanding feature of parish life. It would be inspiring if it were practicable to publish here a complete list of those who, week after week, have met and worked together over the sewing machines or at the surgical dressing table. What good-will and cheer have pervaded the rooms, what kindliness, courtesy and courage! The



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good accomplished directly in all fields of the Church's work has been very great and the by-products in parish life are not the least part of the result. Many of the workers no longer gather, but somewhere it is felt there is a Book of Remembrance in which every name is recorded, as it is in the memory and affection of those who still carry on.

Changes in rectors have made no difference in the work here outlined. One feature of it, more like the "spirit of the living creature" which the prophet saw among the "wheels," is corporate prayer. In the early days of women's organizations, the opening prayer was almost always the function of the Rector. If he was not present, a short Prayer Book collect was the rule. Since women did not officiate in Church, they did not lead in prayer in Episcopal gatherings. Whether the change came because of greater interdenominational intercourse, or was merely coincident with it, is uncertain. Certainly women have found their voices in devotional as well as other ways. With the help of many excellent manuals and compilations, the opening of the meetings nowadays is always reverent and inspiring. The workroom observes a noonday period of prayer. An outstanding instance of this spirit of devotion is the establishment of days of intercession, which accompany the Workroom days in Advent and Lent. These began about 1920, being arranged by Mrs. Henry N. Bigelow. A committee of three, with the Rector, now has them in charge.

Under the new constitution of the Church Service League the Parish Aids were organized as a sub-department of the Parochial department, with Miss Rosamond Newton as head. It was for the older girls and young women. It functioned for a few years until 1923 and



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was followed by The Young People's Fellowship which disbanded in 1929. Now the work for young people is informal and done by the Rector and his wife in the Rectory.

Hospitality has always been specifically a feature of "Woman's Work." It pervades the parish house on every occasion when parishioners gather. The Thursday Workrooms have their luncheons and the monthly meetings of the Church Service League have their tea. All who have been served at these pleasant lunches owe a debt of gratitude to Mrs. Henry W. Poor, Mrs. Chester Eastman, Mrs. Edward Davis and Mrs. H. G. Wyman, who have provided the entertainments.

Sometimes clerical visitors or church school branch meetings claim the good offices of the Hospitality committee. The feature of the year is the parish supper on Shrove Tuesday. For some years, Mrs. Edward B. Richardson, wife of the Junior Warden, managed these affairs. Later, Mrs. Francis C. Capper took charge. Mrs. I. Lloyd Greene's gracious presence as hostess on all such occasions will long be missed.

A conspicuous feature of The Woman's Work in this parish is the long and devoted service, without recompense except a consciousness of duty well done and service ably rendered, of many individuals. It would be gratifying to mention in detail this service, but the purpose of this history and limitation of space render it impracticable. Certain instances, however, are so remarkable as to demand recording, while many must rest content with the "Well Done" of the Master in the final assize.

To the "House of Mercy," a diocesan branch of social service, this parish contributed the unfailing interest and

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support for nearly a lifetime of Mrs. Charles F. Wentworth, who also taught in the Church School from young girlhood until illness compelled her retirement in 1932, a service extending some fifty-two years.

Miss Edith Williams, whose sudden death occurred while this chapter was in preparation (August, 1934) was another who gave unusually long and faithful service. Besides her leadership of the Junior Auxiliary, already noted, she taught in the Church School from 1907 to 1934, with occasional leave of absence when her work took her abroad. For many of these years she had a record of perfect attendance. Anyone experienced in church school work knows what a valuable factor is this quality of reliability.

To the missionary work of the Church at large, this parish contributed Miss Ida Whittemore, later Mrs. Richard H. Soule, who originated the United Thank Offering, now conducted in this parish by Mrs. Henry G. Spaulding. Mrs. Soule's sister, Miss Sarah E. Whittemore, was for many years diocesan representative for Indian Missions. She corresponded widely with missionaries in that field and visited several Indian Missions. Mrs. Henry N. Bigelow, who became head of the Missionary department of the Guild at its organization, for long years zealously and efficiently served the Missionary cause in parish and diocese. At this writing Miss Julia V. Joslin is carrying on the work in the same spirit with the aid of Mrs. Royal Robbins, Vice President.

During her long life, Mrs. Frederic Cunningham (Hetty Lawrence) was ever active in the Roxbury work and other forms of social service, a regular attendant at weekly conferences and parish meetings, ever stressing



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the need for a greater number of "friendly visitors." The late Reverend William R. Campbell, D.D., for over half a century pastor of Highland Congregational Church, Roxbury, always active in the charitable work in that district, once spoke to the author in the highest terms of Mrs. Cunningham's constant interest and activity in that field as well as that of other members of Our Saviour Parish.

Another who gave long and sympathetic service in this work, beginning in 1916, is Mrs. H. D. Carter whose reports to the Church Service League were ever graphic and illuminating.

Length of service also has characterized the work of Miss Estelle C. Winsor as choir mother, extending from 1905 for a period of twenty-eight years to 1933 when she relinquished the work to Miss Leon C. Cross.

Other long periods of service are those of Mrs. Stuart Walker as treasurer, 1917-1934; Mrs. Benjamin K. Hough as educational secretary, 1913-1934; Mrs. Frank J. Donaldson active for several years both in the old Guild and the new until her removal to Pennsylvania about 1916, and the ever to be remembered Mrs. I. Lloyd Greene whose untiring and many-sided service so inspired her associates that upon her retirement in 1930 they presented her with a handsome crystal and platinum brooch as a testimonial of love and admiration. Her interest and helpfulness ended only with her sudden and lamented death in 1933 which sad event inspired a special sermon tribute by the Rector, who described her as a "Martha" who served at all times and on all occasions when needed, but with the deep religious quality of Mary. She was succeeded as head of the parochial department by Miss Effie B. Joslin.



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In 1899, Mrs. Philip S. Parker became head of the flower committee, and in 1912 of the Altar Society. She served also for fourteen years in charge of The United Thank Offering and has been Chairman of The Church Service League since its beginning in 1920.

Mrs. Reginald Heber Howe, wife of the Rector of that name, acted as corresponding secretary of Woman's Work until her death in 1918 when she was succeeded by her daughter, Mrs. George S. Parker, who continued the work until 1930. Mrs. Harry Curtis was recording secretary for eight years and was succeeded in 1928 by Mrs. Wallace M. Turner. The Parish workroom has had three efficient heads—Mrs. Edmund W. Longley, Mrs. H. D. Floyd and Mrs. R. C. Stephenson. In charge of surgical dressings have been Mrs. George F. Hussey, Mrs. George M. Robie, Miss Margaret E. Cobb, and Mrs. Chester H. Eastman.

### THE CHURCH SCHOOL

Records of Church School work under the first two rectors are very meagre. On becoming rector in 1877, Reverend Reginald H. Howe assumed the Superintendency of the School and his example has been followed by his successors. The following persons have served as Assistant Superintendents and directors of Religious Education:

George S. Parker	1887-1891
James M. Hubbard	1891-1897
R. Heber Howe, Jr.	1897-1900
C. C. Payson	1900-1904
Samuel B. Dean	1904-1920
Mrs. A. H. Brown	1921-1923
Deaconess A. W. Lovell	1924-1926

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Under Reverend Doctor Howe, the modern textbooks "Christian Nurture Series," put out by the national board of religious education, were adopted.

Mr. Sherrill secured the services of Mrs. Annie H. Brown, a trained worker in religious education. She instituted a system of grading, teacher training and school records which put Our Saviour Church School among those in the front rank in the diocese.

Mr. F. Tracy Hubbard became secretary of the school, which under the new system, was an important and responsible position. He held this office till the end of the school year of 1928, and was succeeded by Mr. Louis H. Hough.

## CHAPTER XIII

### THE CHURCH VESTRY

#### MEN WHO HAVE SHARED THE BURDEN OF CHURCH MANAGEMENT; NOTABLE FOR LENGTH OF SERVICE

FROM the beginning, the Vestry of The Church of Our Saviour has been distinguished for the honorable and devoted men who have served thereon—men of prominence in the civic as well as the religious life of the community—and for the many years a number of them have given to this service. Six of the number have served over a third of a century, three others over a quarter of a century, four others over twenty years and one within one year of half a century and at this writing still in office. Here is the complete list:

Amos A. Lawrence	1868–1887
Commodore George P. Blake	1868–1871
Francis W. Lawrence	1868–1903
Copley Amory	1868–1869
John D. Bryant	1868–1871
Samuel H. Gregory	1868–1892
Alonzo P. Howard	1869–1902
Pelham W. Ames	1869–1871
Thomas J. Lee	1871–1879
William H. Lincoln	1872–1907
J. Mitchell Clark	1874–1879
J. W. T. Gardiner	1877–1879
Avery L. Rand	1879–1881





*(Photo by the Alfred Brown Studio, Brookline)*

Left, GEORGE STANLEY PARKER. Center, I. LLOYD GREENE.  
Right, GEORGE F. HUSSEY





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Hammond Vinton	1879-1891
William L. Chase	1880-1885
Charles Thorndike	1880-1888
James S. Carter	1881-1885
Thomas P. Ritchie	1881-1885
Arthur Amory	1881-1891
George F. Clarke	1882-1888
John Wales	1882-1900
S. Dacre Bush	1886-1892
Henry S. Howe	1887-1923
George S. Parker	1887-
James M. Hubbard	1888-1891
Franklin D. Williams	1889-1894
Charles S. Hamlin	1892-1914
G. R. Payson	1892-1898
George B. Little	1892-1908
Herbert G. Woodworth	1892-1904
J. Tudor Gardiner	1892-1910
D. W. Howland	1896-1897
William Blodgett	1897-1900
S. Arthur Bent	1897-1904
* Augustus Thorndike	1900-
Lucius P. Leonard	1903-1907
George P. Bingham	1903-1907
C. Clifford Payson	1903-
Daniel B. Stedman	1905-1905
George F. Hussey	1905-
Frank J. Donaldson	1906-1916
Samuel C. Payson	1906--
James M. Hubbard	1907-1912
Samuel B. Dean	1907-1928
Charles P. Greenough	1910-1911
Henry Howard	1911-1920
† Edward B. Richardson	1912-

\* Elected Warden February 9, 1903.

† Elected Warden January 17, 1927.



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Benjamin K. Hough	1914-
Edward C. Brush	1917-1931
I. Lloyd Greene	1921-
Alfred Johnson	1925-1933
John H. Ellis	1925-1931
F. Tracy Hubbard	1927-
Augustus W. Soule	1927-
Dudley R. Howe	1929-
Henry G. Bradlee	1930-

## CHAPTER XIV

### MEMORIALS, THANK-OFFERINGS AND OTHER GIFTS

#### A LIST WHICH REVEALS THE HEART THROBS OF MANY PARISHIONERS

IN his recent book entitled *Out of My Life and Thought*, Dr. Albert Schweitzer, the great musician, theologian, philosopher and surgeon, writing in his hospital at Lamberiné, Central Africa, states that despite all the misery he has seen and himself suffered he accepts whatever happiness falls to his lot as a thing for which some thank offering is due from him.

When one contemplates the long list of gifts, many of them thank offerings, made to The Church of Our Saviour during its life of over two-thirds of a century, the thought is forced upon one that many of the worshippers in this church in the years that are past have been animated by the same spirit as that of the philanthropic doctor of Lamberiné. Here are the fruits of great physical suffering, poignant grief, deep love and confident faith. Who can fathom the deeps in the hearts of men and women? Each item in the following schedule, which is believed to be a complete list of memorials and other gifts to this church, gives a suggestion only of the realities in individual lives.

1868. Church given by W. R. and Amos A. Lawrence, Memorial. Font by Mrs. F. W. Lawrence, Memorial. First

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Bible by Miss Anna H. Dana. Tablet by W. R. and Amos A. Lawrence, Memorial. Original Organ by Mrs. A. A. Lawrence, Memorial.

1873. Crimson Altar Cloth by Mrs. S. L. Bush. Crimson Antependium by Mrs. W. R. Lawrence.

1874. Communion Service made of gold and silver sent in as memorials by members of the congregation.

Paten from Mrs. T. J. Lee. One Chalice from Mr. and Mrs. J. C. D. Parker. One Chalice from Mrs. T. J. Lee. The flagon and small plate from the other pieces of silver. The Mosaic on cover from Mrs. S. P. Cleveland. Set of fair linen, Mrs. F. L. Norton.

1876. Altar Cross and Vases by Mrs. George S. Blake, Memorial.

1879. Alms chest, Thank-offering by Mr. and Mrs. A. H. Stebbins. First Choir stalls paid for with proceeds of sale at house of Mrs. H. A. Green. Large Silver Alms Basin, Thank-offering by Miss S. M. Lawrence. Coin in centre of Alms Basin, by Mrs. S. P. Cleveland. It represents St. Martin of Tours, the Patron Saint of Alms giving.

1880. Parish room built by Parish. Desk and stool in Parish room by Mrs. F. W. Lawrence's Church School Class, soon after known as "Young People's Aid Society." The Front Window in Parish Room, by Children of Church School. Other Memorial windows in Parish Room, a Thank-offering. Silver Spoon for Communion Service, Thank-offering by Mrs. F. W. Lawrence. Second Bible by Reverend F. L. Norton.

1881. Chancel decorated with money raised at fair at house of Mrs. H. A. Green. Benches in Parish Room by the Guild. Decorations of Parish Room by the Guild, Desk and Table for Parish Room. Piano for Parish Room. Repairing Church cushions by the Guild.



## MEMORIALS, THANK-OFFERINGS, GIFTS

1882. Church Chancel Tiled, \$366.00.

1883. Corona by Mr. Wm. H. Lincoln, Memorial to his father. Memorial Window by Mrs. Robert Amory's sisters and brothers.

1885. Decorating Church, \$1350. Memorial window to Mrs. Gregory, by members of the Parish. Altar Book Rest, by Miss E. Marion Whittemore. Rectory, Mrs. A. A. Lawrence.

1886. Decorating Chancel, \$175.00, by the Guild. Stone and Brass Tablet Memorial to Samuel L. Bush by the Vestry. Piece of Real Estate, income for repairs on church buildings and charities, by Mr. Amos A. Lawrence, Cloisters by Guild and three persons. White Altar cloth by Mrs. F. W. Lawrence. White Antependium, by Miss E. T. Bush, Purple Altar Cloth, Memorial by Miss E. Marion Whittemore.

1887. Tiling and Lighting Cloister, \$240.00, by the Guild.

1888. First Choir Vestments, \$150.00, by the Guild. The closets in Parish Room for cottas and cassocks. Bronze Tablet Memorial, to their husbands, by Mrs. Wm. R. and Mrs. Amos A. Lawrence.

1889. Two new Hymn Boards, by the Guild. Extending and Tiling Floor in Chancel and choir seats, \$550.00, by the Guild.

1890. Organ rebuilt with new motor and pipes by the Guild and a member of the Parish.

1891. Two new Offertory Plates by the Guild. Extra Bibles, prayer books and hymnals by the Guild. Green altar cloth, by Mrs. F. W. Lawrence. Green Antependium by Miss E. T. Bush. \$800.00 from Mr. J. M. Meredith.

1892. Carpets, stools and cushions in church repaired by the Guild. Fair linen cloth, Memorial Mrs. E. R. Knapp.

1893. Transept. Choir Room and Vestry, Memorial; Tablet, Memorial, and Iron Cross by the children of Sarah E.

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Lawrence. Rector and choir vestments by the Guild. \$2000 for fund for repairs on Organ, Mrs. A. A. Lawrence. Green Stole by Miss Susan Train. Transept Altar books by Mrs. Augustus Thorndike. Chalice Veil by Mrs. Edward Russell.

1894. New Surplice and Cassock for Rector by the Guild.

1895. An Angel Lectern, Memorial by Mr. Wm. H. Lincoln. Antique Chest for Altar Cloths by Miss E. M. W. Andrews. New Sunday School Library by Mr. Edward Russell. New Church School Hymnals by Mrs. Edward Russell. Purple Stole by the Guild.

1896. Central Chancel window by Mr. William H. Lincoln. Two side windows by Mr. F. W. Lawrence. New Cottas and Cassocks, \$50.00 by the Guild. Set of Crockery for fairs, etc., by the Guild.

1897. Tablet, by Miss Eliza C. Cleveland, a memorial to her mother. New set of Chancel Books by Miss E. Marion Whittemore. Notice Board on Church by Miss Whittemore. Large Chancel Vases by Miss Whittemore, a memorial to Reverend Frank L. Norton.

1898. Window by Mrs. Charles F. Wentworth, a Memorial to her husband. Electric Bells in Church, by the Guild. Book Marks for Transept. Red Stole by Miss Cumston. New Cross on Spire, by the Guild. Fitting up little rooms in Parish House, and the chairs, by the Guild. Two Carpet Rugs for same, by Mrs. W. C. Denny.

1899. Window, Thank-offering, by Mr. John Wales, Altar Book by Mrs. Arthur Amory, a Memorial to Arthur Amory, Jr. New Cottas, \$50.00, by the Guild.

1900. New Organ, \$3000 (of the \$5000) raised by the Guild. Fitting up of Sacristy, \$50.00, by the Guild. New Carpet for the Church, by members of the Parish.

## MEMORIALS, THANK-OFFERINGS, GIFTS

1901. New Cushions for Church, by the Guild. Hard wood floor laid in Parish House.

1902. Bronze Tablet, Memorial to John Wales by the Family. Window in Sacristy, Memorial to Mrs. William R. Lawrence by Mrs. F. W. Lawrence; also new Iron Vases for Transept. Set of Crockery for Parish Aid Society, from Mrs. Edward Russell.

1903. New Hymnals for the Church and new Sunday School Library, from Mrs. Edward Russell. Pictures of the Bishops of Massachusetts by the Guild. New Surplice and Engravings of Raphael's Transfiguration by Mr. G. P. Bingham.

1904. New Prayer Books, 122, and new Hymnals, 81, by the Guild and the Corporation. Church Porch remodelled and improved, a Memorial to Francis W. Lawrence, by his widow. New notice board to match, by the Guild. Curtains for the Sacristy, by the Guild. Altar raised on triple platform, by the Guild; also the Chandelier, in Choir Room. Several new pictures for the Parish Room, from Mr. G. P. Bingham.

1905. Memorial Window to Grace Ewart Wells, by Mr. Wellington Wells, Picture of Reverend Elliot D. Tomkins for Robing Room, by Reverend Floyd W. Tomkins, D.D.

1906. Additional pictures in Parish Room from G. P. Bingham, also Crucifix, carved by Peasant, who took part of Adam in Passion Play. Carved Warden's Staffs after finials in a Church of 1450, Kidlington, England. Carpet and Kneeling Stools in Church repaired. Funeral Pall, Memorial by Mrs. F. Cunningham.

1907. New Surplice by Guild and new Cottas for Choir.

1908. Chancel redecorated by the Guild, \$315.00. Baptismal Ewer and Table presented by Samuel Bridge Dean. The Ewer is of brass, French work of the first quarter of the 18th Century. The main portion of the Table consists of two panels



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which originally formed a part of the fittings of a Church in Belgium, French work of the 15th Century. The superposed trefoil and other details are of the present day.

New Cassocks and Cottas by the Guild.

1909. Framed Picture of Reverend F. L. Norton, D.D., second Rector of the Church, the gift of Rev. E. J. Dennen, of St. Stephen's Church, Lynn, for the Robing Room. Seven framed pictures for the Choir Room, from Mr. George H. Carnes.

1910. Nine additional framed pictures, for Choir Room. Also stained glass window Memorial and kneeling cushion for the Font, from Mr. George H. Carnes. New Cassocks and Cottas by the Guild. Book Marks for the Bible from Mrs. F. J. Donaldson. Pictures from Mr. George H. Carnes.

1911. Two new Cassocks and Cottas for the Lay Readers and four Cottas for the Choir, by the Guild.

1912. Heavy Linoleum for Choir Room floor, from Dr. Augustus Thorndike; Choir Room repainted; new Choir Benches. Portiere for Sacristy from Mr. George H. Carnes. Rectory repainted.

1913. Parish Room enlarged and remodelled at a cost of about \$8000. New Prayer Books and Hymnals for Chancel by Mrs. John Burns, Memorial.

1914. Memorial Cloister, from Dr. Augustus Thorndike, to his parents. Memorial Door and Entrance to Transept from Mr. Henry Howard, to his father, Mr. A. P. Howard. Memorial Cross on Parish House from Mrs. D. B. Stedman. Memorial Iron Altar Desk from Mr. George H. Carnes. Bookcase for Missionary Library from Mrs. N. G. Pierce.

1915. Silver Tea Service to Guild and Rubber Treads for stairs to lavatory in Church, from Mrs. R. H. Howe. Piscina in Sacristy given by friends of Mr. J. Tudor Gardiner who was

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a former Treasurer of the Church and whose family had been parishioners for many years. The Smaller Carved Chest in the Sacristy was a gift to the Church by Mr. and Mrs. Philip S. Parker.

1916. White Dossel from Mrs. F. J. Donaldson. Green Dossel from Mrs. John Burns. Purple Dossel from Parochial Department. Two Gilt Cherubs for front of organ from Mr. George H. Carnes.

1917. Two large Flags for Church, from Frederic Carlton in memory of his mother. Processional Crosses Memorial to her husband by Mrs. Henry N. Bigelow. Small Chalice and Wafer Box by Miss Ethel Amory in memory of her brothers and sister.

1919. Iron Lantern in Transept by Reverend Reginald H. Howe.

1920. Eucharistic Candles for Altar by Paul M. Hubbard, in memory of his mother. Large brass Alms Basin from Mrs. John E. Peabody. Tablet in Memory of Susan A. Howe by her husband, Reverend Reginald H. Howe. Two wooden Alms Basins from Mrs. Charles P. Greenough. Two wooden Alms Basins from Mrs. Frank H. Monks.

1921. Large East Room (ground floor) in Parish House, in memory of Mrs. Francis W. Lawrence, by her nieces and nephews. New Parish House built at a cost of \$38,023.46.

1922. Altar Books by Miss Ethel Amory, in memory of Ingersoll Amory, and fund to maintain the same. Church re-decorated by Henry S. Howe.

1925. Credence Table, Memorial to Reverend Reginald H. Howe, by his Parishioners. Dedication Service October 18, 1925, St. Luke's Day. Figure in Children's Corner from Dr. and Mrs. Frederic H. Verhoeff in memory of their daughter, Mary Josephine Verhoeff.

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1926. Flower Fund by Mrs. Augustus N. Hand, in memory of Lucilla T. Lawrence and Althea T. Payson. Litany Desk given by Philip S. Parker in memory of his parents, Mr. and Mrs. James C. D. Parker who were parishioners of the Church at the time of their death.

1927. Addition to the Endowment Fund of \$2000, a gift of Miss S. Elizabeth Huntington. Tablet in Transept (over choir room door) in memory of George H. Carnes. Choir and robing room redecorated in memory of Mr. Carnes.

1928. Two 7-branch brass candlesticks from Mrs. Frank H. Monks. \$60.00 for new Bible from Miss E. Marion Whittemore. Prayer Desk for Chancel, a Memorial to her mother by Mrs. Walter C. Lewis. Plaster Cast of Bishop Lawrence from Mrs. Harold Peabody, his daughter. Black iron candlesticks in Chapel, given by Mrs. Walter C. Lewis as a Thank-offering for the confirmation of her son, Walter C. Lewis, Jr., on March 25 of that year; also five-branch brass candlesticks on the Altar given by Mrs. Lewis in Memory of her father, Reverend William Wilberforce Newton, a former Rector of St. Paul's Church, Brookline.

1929. Bishop's Prayer Desk given by Mrs. Walter C. Lewis in Memory of her mother, Mrs. Emily S. Newton. Copy of Madonna delta della Vina by Murillo, from F. Tracy Hubbard.

1930. Tablet in Memory of Dr. Reginald H. Howe by his children.

1931. \$1000 towards Parish House debt by Mrs. F. Cunningham.

1932. \$2500 from Mrs. Horace Binney, in memory of her mother Mrs. Frederic Cunningham.

1933. Flower Fund by Eric G. Goullaud in memory of Emma Goullaud for Sundays nearest March 15th. Gift of steeple from Trustees under will of Mrs. William Caleb Loring (Susan M. Lawrence).



## MEMORIALS, THANK-OFFERINGS, GIFTS

1934. Gift of Cross on Steeple by Mrs. Samuel C. Payson in memory of her parents. Electric Clock in Parish House in memory of Mrs. I. Lloyd Greene, by ladies of the Parish.

Doors at the entrance to the Sacristy given by Trustees under the will of Mrs. William Caleb Loring in memory of Mrs. Loring and Mrs. Frederic Cunningham, sisters of Bishop Lawrence, and daughters of Amos A. Lawrence. These doors were paid for by the same fund which provided the cost of the new steeple on the Church, and it was thought appropriate by the Trustees that a Memorial should be placed in the Church to the donor of the fund and also to Mrs. Cunningham who was one of the Trustees under the will and a devoted worshipper in the Church until the time of her death in 1931.

1935. Altar Cross, a memorial to Miss Sarah E. Whittemore, given by her sisters, Mrs. Soule and Mrs. Wentworth; Rector's Stall, a memorial to Mrs. Mary Belle Greene, given by I. Lloyd Greene and his family.

1936. Bronze tablet, a memorial to Mrs. Wentworth.

The gold Cherubs' Heads at front of organ were originally part of the decoration of the organ case in the Cathedral of San Antonio at Padua, Italy. Hand carved in wood as early as the 15th Century, they are attributed to Tizziano Minio.

Cathedral San Antonio (Il Santo), the sepulchral church of St. Anthony, was erected in 1307, in early French Gothic. At each corner on the front façade are two slender towers, and the roof has seven domes similar to San Marco at Venice.

The interior has many frescoes and paintings by early Italian artists. Exquisite carvings in wood adorn the ceiling, and the side walls are embellished with high relief from scenes in the life of St. Anthony and the Saints; also by gilt hand-carved cherubs' heads on organ case by Tizziano Minio (1540).

## CHAPTER XV

### THE WORLD-WAR HONOR ROLL

#### MEMBERS OF THE PARISH WHO SERVED THEIR COUNTRY IN 1917-18 BOTH AT HOME AND ABROAD

WHEN the country called for citizens to rally to its defence in the spring of 1917, forty-one members of the Parish of The Church of Our Saviour responded, three of whom gave their lives. Following is a brief record of service rendered:

1. Achard, Francis H.,  
Lieutenant, U.S.A. A.E.F.
2. † Boit, John E.,  
Am. Ambulance Service, Convois Automobiles
3. Booth, Wolcott,  
Seaman, U.S.N.
4. Brush, Edwin M.,  
Captain, U.S.A. A.E.F.
5. Coyle, Philip E.,  
Major, U.S.A. A.E.F.
6. \* Craig, Harmon,  
Am. Ambulance Service  
Killed in Service, July 16, 1917
7. Craig, John, Jr.,  
2nd Lieutenant, U.S.A. A.E.F.
8. Cunningham, Lawrence,  
Ensign, U.S.N.R.F.

## THE WORLD-WAR HONOR ROLL

9. Curtis, Lowell,  
    Ensign, U.S.N.R.F.
10. Edgar, Leavett L.,  
    Lieutenant, U.S.A.
11. Ellis, John H.,  
    Sergeant, U.S.A. A.E.F.
12. Folsom, Edmund,  
    S.N.T.C. Harvard
13. \* Frothingham, Newton S.,  
    Lieutenant, U.S.A. Aviation  
    Died in Service, October 30, 1918
14. Graves, Edmund P.,  
    2nd Lieutenant, R.F.C. C.E.F.
15. Greenough, Alfred,  
    Ensign, U.S.N.R.F.
16. Greenough, Charles P., 2nd,  
    2nd Lieutenant, U.S.A. A.E.F.
17. Hezlitt, Waldron A.,  
    Stretcher Bearer, A.E.F.
18. Howard, Henry,  
    Corporal, S.A.T.C. Harvard
19. Howe, Parkman D.,  
    Lieutenant, U.S.A. A.E.F.
20. Hussey, George F., Jr.,  
    Lieutenant, U.S.N.
21. McMillan, Frederick E.,  
    Paymaster, U.S.N.
22. \* Norris, John Langdon,  
    Flying Cadet  
    Killed in Service, September 18, 1918



## THE CHURCH OF OUR SAVIOUR

23. Parker, Philip S., Jr.,  
2nd Lieutenant, U.S.A.
24. Peabody, Samuel,  
2nd Lieutenant, U.S.A. A.E.F.
25. Powell, W. Ackland, Jr.,  
S.A.T.C. Princeton
26. Richardson, Edward B.,  
Lieutenant-Colonel, U.S.A. A.E.F.
27. Rogers, Ellery W.,  
2nd Lieutenant, U.S.A.
28. Rush, William Rees,  
Captain, U.S.N.
29. Sabine, George K., Jr.,  
Captain, U.S.A.
30. Sabine, William  
Captain, U.S.A.
31. † Thorndike, Amory,  
Am. Ambulance Service
32. Thorndike, Augustus, Jr.,  
Seaman, U.S.N.R.F.  
Honorably discharged  
Surgical Corps, U.S.A.
33. Thorndike, Charles,  
Seaman, U.S.N.R.F.
34. White, Walter,  
Am. Ambulance Service  
Aide to Admiral Simms  
U.S. Naval Aviation, Italy
35. White, Henry James,  
Lieutenant, U.S.N.

## THE WORLD-WAR HONOR ROLL

- 36. Whiting, Mason,  
Captain, U.S.A.
- 37. Windeler, Herbert W.,  
Lieutenant Grenadier Guards  
Killed in Action, November 28, 1917
- 38. ‡ Winslow, J. Devereux

### *Government Service*

Bigelow, C. Willard,  
Trade Expert, London

Butler, Arthur Cecil,  
H.M.S.

Howard, Henry,  
Director of Recruiting Service  
U.S. Shipping Board

\* Killed or died in Service. Blue star with gold center.

† Decorated. Blue star with gold circle.

‡ In service of another country. Red star.

## CHAPTER XVI

### THE UNITED THANK OFFERING

GREAT TRIENNIAL GIFT OF CHURCH WOMEN ORIGINATED  
BY A MEMBER OF THIS CHURCH

#### OFFICERS AND ORGANISTS

FOR thirty-eight years the women of The Church of Our Saviour have been interested in The United Thank Offering of the Woman's Auxiliary of The Protestant Episcopal Church. Since 1898 they have contributed regularly to that offering.

The Thank Offering plan originated at the Triennial General Convention of the Church in Chicago in 1886. In an address to The Woman's Auxiliary, on that occasion, Mrs. Richard H. Soule of The Church of Our Saviour, suggested that the women of the Church make one offering for some special purpose. As a result of this suggestion the first United Thank Offering was made at the Convention in New York, in 1889, in The Church of the Holy Communion, and amounted to \$2,188.64, being designated for Christ Church, Anvik, Alaska, and the sending of Miss Lovell to Japan. The first United Thank Offering in the Massachusetts Diocese was made in 1892, amounting to \$955.35. In 1931, this Massachusetts offering had grown to \$52,677.50. At the Church Convention in Denver, Colorado, in 1931, the offering of \$1,059,570.12 was designated to be used as follows: one-tenth for a permanent trust fund, the income to be used for retire-



## THE UNITED THANK OFFERING

ment allowances to United Thank Offering Workers, \$75,000 for training workers; the surplus to revert to the general fund, not less than \$200,000 to be used for buildings in the Mission field, and the balance to be used as directed by the National Council for women in the Missionary work.

Mrs. Soule, to whom is due the credit for suggesting The United Thank Offering, is a daughter of Augustus Whittemore, an early member of the corporation of this Church. She has been closely associated with the parish work in her younger days and in later years.

The following persons have served as treasurers of The United Thank Offering in The Church of Our Saviour; their first gift of \$157.00 having been made in 1898:

Miss E. C. Cleveland	1898-1908
Mrs. Francis W. Lawrence	1908-1911
Mrs. Philip S. Parker	1911-1925
Mrs. E. Prescott Rowe	1925-1928
Mrs. Henry G. Spaulding	1928-

The triennial gift of this Church in 1931 was \$1877.

The triennial gift of this Church in 1934 was \$1428.

Contributions from May 1934 to May 1936 were \$746.

### *Clerks of the Parish*

John D. Bryant	1868-1871
Pelham W. Ames	1871-1872
William H. Lincoln	1872-1876
J. Mitchell Clark	1876-1879
Hammond Vinton	1879-1891
Charles S. Hamlin	1891-1893
Herbert G. Woodworth	1893-1904
George F. Hussey	1904-

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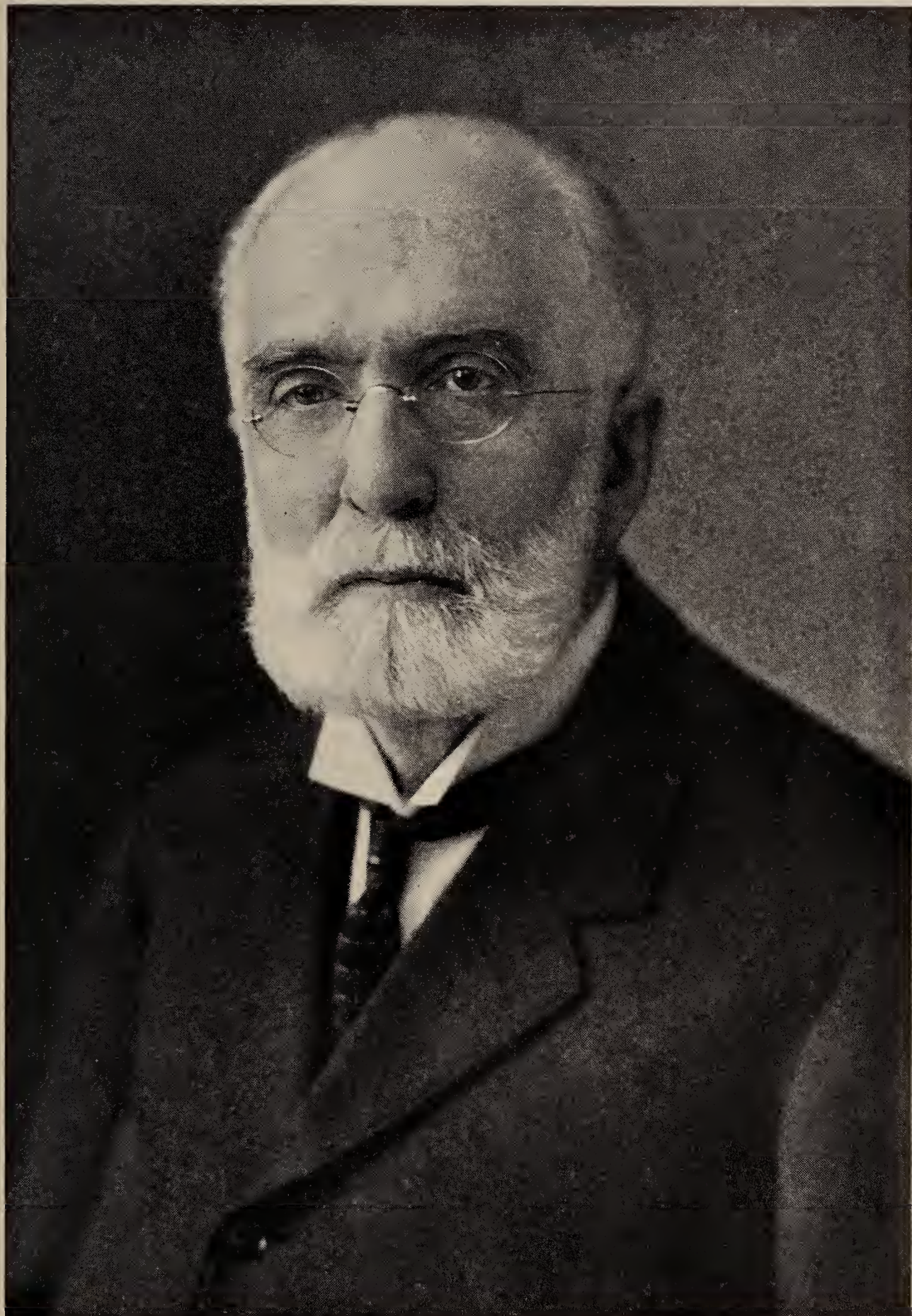
## *Organists of the Church*

Mr. Lyon, assisted by a boy quartette	1868–1872
Mr. Hermanson, chorister	1872–1875
H. A. L. Peabody	1875–1879
David J. Ayers	1879–1881
A. J. Wells	1881–1882
J. Dudley Hall	1882–1885
John E. Pinkham	1885–1886
J. B. Atwood	1886–1893
Henry M. Goodrich	1893–1913
William A. Paul	1913–1916
E. Rupert Sircom	1916–1924
Gardner C. Evans	1924–

## *The Church Treasurers*

Francis W. Lawrence	1868–1871
Samuel H. Gregory	1871–1877
Francis W. Lawrence	1877–1879
Avery L. Rand	1879–1882
J. Lowell Carter	1882–1884
John Wales	1884–1892
Franklin D. Williams	1892–1893
George B. Little	1893–1903
J. Tudor Gardiner	1903–1906
Frederic Cunningham	1906–1919
Arthur K. Gardiner	1919–1925
Alfred Johnson	1925–1927
I. Lloyd Greene	1927–





HERBERT H. FLETCHER, M.A., LL.D.  
(Author of this History)

“An editor of rich experience, a chronicler of marked ability; but especially, a loyal Churchman and a Christian gentleman.” (This title written by his rector.)





## CHAPTER XVII

### LOOKING TO THE FUTURE

#### A NEW ERA CREATES AN IMPERATIVE NEED—FINIS

WHILE the residential character of the neighborhood in which The Church of Our Saviour is located has continued as a community of homes during the three quarters of a century and more since the Church was established, and there seems to be no prospect of an immediate change in this respect, the long future is likely to see a more rapid expansion of apartment house building than of individual residences, as the city population overflows in its direction. This will mean more people for the church to serve, but a more shifting population and one less able to give the Parish the financial support it needs. As congestion increases, with the dividing of large estates, people who now possess and can afford comfortable homes will be likely to follow the general trend towards more rural locations. The task of the Church will thus naturally be increased but with less financial resources to perform the same. Like many of the Boston churches, therefore, The Church of Our Saviour, in order to fulfill its mission, must steadily increase its organization and its budget. This situation emphasizes the necessity of a substantial endowment. Heretofore, the Church has received large aid from a few individuals. That day has

## THE CHURCH OF OUR SAVIOUR

passed. The problem of the future can be solved only as those who love the Parish for what it stands for, and for its unusual historical record, provide such endowment by their gifts or bequests. Whereas a few have been the mainstay in the past, the many must respond in the future.

The present rector, Reverend H. McF. B. Ogilby, seems especially qualified to build up the Parish on solid foundations and to meet all the demands of a new day in Church life and activity. It is not possible, however, for one person, however devout and energetic, to carry the entire burden. That must be distributed among many. Says Mr. Ogilby: "The chief opportunity of The Church of Our Saviour is to stand for God in the community. We have the equipment and the tradition to offer simple but beautiful services of worship to those who live in Longwood. Our membership is sufficiently varied so that our constituency can be democratic. Our physical plant is well planned and adequate. Our debt is not large and should be liquidated in the near future so as to free future generations from embarrassment. In all probability there will be increasing use for the Parish house. The people in the neighborhood do not know each other as was the case with the former generation where all worshipped together as one family, and occasional opportunity must be provided for members of the Parish to meet socially. We are living in different times, but one thing is certain—the world of tomorrow will need God. It is our great privilege and opportunity to stand in this neighborhood for the ideals of Jesus Christ, and teach them to others. God give us grace to carry on to others the sacred trust which has been committed to our charge by the saints of the past."



## LOOKING TO THE FUTURE

### FINIS

In view of the architectural and horticultural developments of recent years in its neighborhood. The Church of Our Saviour, its furnishings and the rectory, stand at present as a consecrated center of a residential garden, a memorial to righteous men and women of a former generation, who, in these facilities for worship, speak continually to all who may view the beautiful proportions of these facilities, in the language of the One who spoke through John in the Isle of Patmos:

Behold I have set before you an Open Door and no man can shut it.

And in the language of the Psalmist:

O go your way into His gates with Thanksgiving and into His courts with Praise; be thankful unto Him and speak good of His name; for the Lord is gracious, His mercy is everlasting and His truth endureth from generation to generation.

Well may the answer come from all who can appreciate such an heritage:

Unto Thee, O God, will I pay my vows; unto Thee will I give thanks; for Thou has delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.











